

THE
Divine Pedagogue :

Hen: OR *Robert.*
The Assured Way to Heaven.

Digested into Three Dialogues.

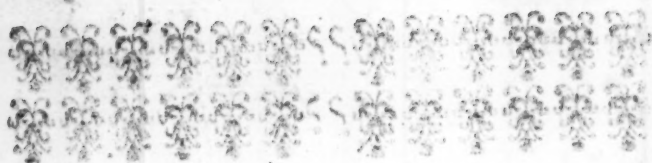
- I. Between our Saviour and Man, comprising the Whole Duty of Man towards his Creator : which is to Fear, Love and Serve him with all his Heart and in all Submission.
 - II. Between *Deodatus* and *Desiderius*, exhibiting seven devout Meditations upon the seven Mysterys of our Saviours Passion with godly Prayers referring to each Meditation : Also what Sin is, and of its dreadful Effects.
 - III. Between the Christian Soul and its Eternal Spouse towards his perfect enjoyment, as far as granted in this life.
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A Work newly Model'd and divided into three parts by *Jo. Weldon. C. F.*

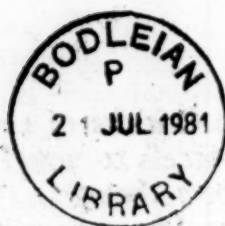
Hear and I will speak, I will demand of thee, and declare thou unto me. Job 42. 4.

Licensed according to Order.

London, Printed for the Author 1692.



The most virtuous and Right
Honorable Lord Henry
Arundel, Baron of Wilt-
shire, and Count of the
Empire.



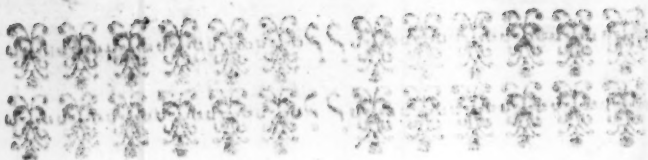
I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the purchase of a copy of the book of the life of the late Lord Henry Arundel, Baron of Wiltshire, and Count of the Empire, which I have the honor to inform you is now in the hands of the printer, and will be ready for delivery in a few days. I have the honor to be, Sir, your obedient servant, John Smith.

Children,
Arundel

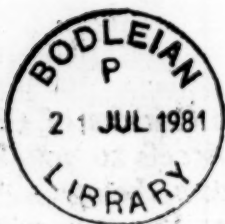
*To the most Virtuous, and Right
Honourable Lord Henry
Arundel, Baron of War-
der, and Count of the
Empire, &c.*

My Lord,

IF any of the Criticks of this Age should
censure my Access to your Lordships ac-
quaintance now, being an absolute Stran-
ger to you before; I hope he will be through-
ly satisf'd when I shall tell him, the Per-
fumes of your Vertuous and Pious Life, were
so sweet, the Commendations given me of
your most Illustrious and Antient Family, so
great, and extraordinary Charming, that I
soon was mov'd to purchase so great and
bless'd a Treasure; for a Man must not, nor
can he (if he would) be a Stranger to Vertue



The most virtuous and Right
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Arundel, Baron of Wilt-
ber, and Count of the
Empire &c.



21 JUL 1981
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The Epistle

'tis lodg'd; being it is that perfect good which makes the complement of a happy life, and it also has an attractive power to draw all mortals, even the most wicked among 'em to its admiration and praise.

It's allow'd by all who pretend to a perfect knowledge of your Lordships Pedigree, that Fortitude (which we call the contempt of all hazards agreeing with reason) was the raising of your first Progenitour, and a worthy Prerogative ever since entail'd on all his Posterity. Tradition which alone gives life to the best of Historys, and which alone can revive in our thoughts the memory and bravery too, of pass'd Transactions, will tell you that He was one of the greatest *Hero's* of his Age, a daring man, who fear'd nothing more than the weakness of being affected with Popular Glory; yet did the World extol very much the greatness of his Courage, the Wisdom of his Conduct, and the famous Renown of all his glorious actions in *Hungary*; where He was imploy'd by his Imperial Majesty against the *Turks*, against whom he often fought, and so often worsted, that their insulting Courage fail'd them in so great a measure, as his very name became as dreadful to them, as that of *Talbot* was formidable to the *French*; nay it was with them an effectual

Dedictory.

Actual means to quiet their unruly Children,
to threaten them with the great *Arundels*
coming.

His Valour purchas'd him so great an Esti-
mate with his General, that he was the only
person of all his Field Officers, he reli'd up-
on to manage the most perilous enterprizes
of War, and such Adventures as were suffici-
ent to terrify the most expert in Martial Dis-
cipline. He was no less in His Imperial Maje-
sty's favour, Who had on several Occasions
made experiment of his wise Conduct, firm
Resolution, and great Courage; and therefore
having resolv'd in Counsel to lay Siege to a
strong City which the *Turks* had possessed for
several years before, He appointed him chief
Commander of a considerable Army with Or-
ders to reduce it to his Obedience, which he
most willingly accepted; for he was more
ambitious of being reputed Loyal to his Ma-
ster, than made happy with all the Riches and
Treasures of the World; whereupon he took
leave of His Majesty, and immediately march'd
towards the place; where he was no sooner
arriv'd, after having drawn his Lines, and
provided all other necessary things for the
security and welfare of his Camp, but he rais'd
his Batterys, planted his Cannons, and in a
short time made a considerable breach in the

Epran
the South
side of the
Danube
was tak
by Sir Th
mas Aru
del of
Warder
the year
1595. f
which bra
Action
Emperou
Rodol-
phus cre
ted him
Count
the Empr

The Epistle

Walls; and then resolving upon a general Assault, he call'd a Council of War, and spake to them in this manner. Gentlemen, the War we have in hand is glorious because it is for our Religion, We fight against a People that are Gods enemies as well as ours; and the work we are upon is both honourable and meritorious, for we are certain that He is altogether as powerful to defend us from the annoiance of our enemies, and bring us off safe without the least harm, as He is bountifull to reward our Souls with an eternal weight of Glory, if we dye in so good a Quarrel; moreover our Blood spilt upon so Christian account, will undoubtedly move the Heavens to shower down the sweet influences of their continual Blessings upon all our respective Families.

This short and efficacious Speech inflam'd the hearts of all his Officers and Soldiers so extreemly, that they all Vow'd unanimously to follow him; though they should lose their lives in the action; which he immediately began, and marching in the Front of them, gave the first on-set like a Thundring Jove in his greatest Storm; or like an angry Hector in his sharp Conflicts and Bloody Slaughters of the Grecian Legions before the Walls of Troy; or like a furious Hercules in the Lybian Forest beating down the lofty Cedars and the

aspi-

Dedictory.

aspiring Oaks that came in his way, so did he beat down to the very ground as many proud *Turks* and unbelieving Heathens as came within the reach of his dreadful strokes. He was the very first Person that enter'd the Breach, Scal'd the Walls, and with his own hands pull'd down the *Half Moon*, and planted the *Spread Eagle* in its place.

This no less brave than bold Attempt depriv'd the Enemy of Courage, made 'em quit their Posts confusedly, and brought so great a Consternation upon the Citizens that they all laid down their Arms, and beg'd for mercy, which he was as forward to grant, as they were desirous to obtain it; to let them know, that as he had the Courage to subdue them, he had also the Piety to spare their lives. O what unspeakable Joy did the News of the taking of this strong City create in the Emperours Court, and indeed over all *Europe*, but especially in all true *English* hearts? What an extraordinary satisfaction was it to them to hear and see their Noble Country-man so highly extoll'd by all the World for so great and so renown'd a Victory? His Imperial Majesty was no less joyful at the good success of his *English* Champion, neither was he remiss to gratify

*Parcere
subjectis,
debellare
superbos,
are two
worthy
property
of a Chri
stian Con
queror.*

The Epistle

him for so famous an Action, for at his return to Court he created him with all the Solemnity imaginable *Count of the Empire*, and entail'd the same Honour upon the Heirs of his Family for ever, with many other Priviledges and special Favours, which are inseparable from that Illustrious Title.

*AFructibus
eorum cog-
noscatis eos
Math. 7. 16*

The eternal Wisdom of God declares openly that such will be the Fruit as was the Tree, and the goodness of the one may be easily discern'd by th'other. My Lord, I have given you a true and faithful description of your most renowned Progenitor's great Achievements, Martial Exploits, Loyalty, Valour and Courage; by which we may reasonably conclude, that the whole Series of his noble and numerous Race were much of the same temper when occasion was offer'd; witness your raising a Regiment of Horse upon your own Cost and Charges for the defence and supporting King *Charles* the First, and his Royal Prerogatives against the basest of Usurpers, the most cruel of Tyrants, and the very worst of Subjects; The several and perilous hazards you have expos'd your self to in manifesting your Loyalty, as well in Battels and Skirmishes, as in Storming and taking of Towns and Castles with as much Bravery as could be performed by the most

*Oliver
Cromwell.*

Dedicatory.

expert in the Stratagems of War, will be a convincing Argument to after-Ages of the greatness of your Courage, and also a perpetual Evidence of your unspotted Loyalty, which was always reputed to be the chief ground of your happy Rise, the main support of your Noble Family, and will be in the other World a most glorious Flower to compleat the Beauty of your Eternal Crown.

But as Brave Men must expect to be toss'd when they Steer their course against the Stream of Fortune, and work against Wind and Weather; Almighty God who disposes of all things to the best advantage of his beloved Servants has suffer'd your noble Family to be notably suppress'd for a time, and to groan under the heavy weight of great Persecutions and Troubles which were, in a manner, equal in number to the afflictions of Holy Job, Job 1. for your Children were taken violently from you, and made close Prisoners, your Vertuous Lady was confin'd another way, your Plentiful Stock of Cows, Horses and Sheep driven away by the Rabble, your Mansion house taken and plunder'd by the Enemy; your whole Estate expos'd to Sale before your Face, and your self after all was forc'd to Travel into Foreign Countreys for a subsistence, yet in all these disasters you were never heard to repine

The Epistle

*In omni us
his non pec-
cavit Job
labiis suis
neque sul-
t in quid
locutus est
contra De-
um.*

Job 1. 21.
22.

*Pliny of
the Proper-
ty of the
Swallows,*

Esay 28.
16.

repine at your ill Fortune, for you account-
ed all your worldly Substance to be only ad-
ventitious, and the temporal Blessings which
you had from God, *A Deo data*, and there-
fore you were as willing to part with them as
he was free to recal them, in order to ex-
ercise your Patience. How well the generous
dispositions of your noble mind agree with
the inbred inclinations of those innocent Crea-
tures of your Coat of Arms, appears in this,
that you have perform'd by the light of Grace
what they do only by the instinct of nature,
for when any of their little ones happen to
be afflicted with Blindness, they fly with all
speed into a certain Island of the Sea, whence
they bring a little Stone which they know has
the vertue of restoring their sight, and you
my Lord, in all your afflictions, have made
your most humble and earnest addresses to
Jesus, who is the tried and precious Corner
Stone lodg'd in *Zion* for a foundation, and
who alone has the power to make all our af-
flictions (tho' never so bitter) sweet and com-
fortable. The Swallows have another pro-
perty no less remarkable, they seem to touch
the Earth with their Wings, yet the least
grain of its Dust can't stick to their Feathers,
because they are no sooner down, than up in
the Skies out of all Mens sight, and this your
Lord.

Dedicatory.

Lordship has always perform'd, for though your Fortune be considerable, and that you have a competent share of the World's wealth, yet nothing of its fleeting dross comes near your heart, already possess'd with the love of God who will not admit of a Rival, neither are you resolv'd to entertain any, and though your Body has endur'd a close and tedious Confinement for Justice, your Thoughts have been all the time sporting themselves within the enclosure of a vast Eternity, or taking a fore-taste of the everlasting Joys and Pleasures of Heaven. 'Tis true, the manifold Calamities of those sad times were so sharp and terrible that many Catholick Families fell from their Religion, and went to Church rather than be depriv'd of their Estates and Livings, but yours my Lord, was tied fast to the Anchor of Faith, and stood firm on *Peters Rock*, unmov'd with any external violence, or otherwise, so little mov'd, that all the Commotions and Troubles, the Malice and Rage of their miscreant Foes could invent in order to remove their hearts from God, were no more to them than is a shower of Hail on the Roof of a House, that crackles and skips off again, without doing any damage to the Inhabitants.

'Tis nothing my Lord, for a Man to hold up
his

The Epistle

his head in a Calm, but to maintain his Post when others have quitted their ground, and there to stand upright where others are beaten down, this is Divine and praise worthy, and this is what you have vigorously perform'd in your days; induc'd to it as well by the good instructions as the rare examples of your Noble Parents and Ancestors; for the one with th'other is very powerful to stir us up to Heroick actions; nay the History alone of such large and masculine Souls is able to inspire any Man with generous Thoughts, and make him long to be in Action, and doing something that may be beneficial to the World, as protecting the innocent, upholding the weak, delivering th'oppressed, relieving the poor, cloathing the naked, cherishing the distressed Widows and Orphans; this was the only thing that the holy *Job* and the righteous *Tobias* did value themselves upon; It was likewise the pious and constant practise of your renown'd Ancestors, and the same is now settl'd in your Lordships Breast where it shines to all mens admiration, and no wonder, for your Table was never seen without Strangers no more than your Door without a number of Poor, whose several Necessitys were copiously supply'd in due time and good order; you have besides preserv'd Thousands of His Majesties Subjects from

Job. 1.
16. 17. 18.
Tob. 1. 20.

Dedictory.

from Starving, and Hundreds of the *Irish* Nation are oblig'd to your Lordship for their lives; this is Praise-worthy indeed, and the rather that they are a people which their Loyalty and their Zeal of Religion have depress'd to the deepest abyss of misfortune, for besides loosing all their earthly substance upon so honourable an account, they are hated, revil'd, and spit at, even by those, that should in all equity and Justice love, respect and cherish them, and bring others to do the same by their own Examples!

But as *Abraham's* liberality to *Lot*, with the greatness of his Faith, gain'd him the powerful Protection of Heaven, and the promise of a numerous Issue, I hope the same favours will attend your Lordship, and be the reward as well of your Charitable Inclinations for the Poor in general, as of the rare examples of Piety and Devotion you give your Children, and which they are faithful to follow as well at home as abroad; and the rather, that they know them to be the essential Ornaments of true Nobility, and that without them, a Gentleman born is no more, than he who is a Clown by his Extraction.

They know full well my Lord, that whoever converses with the proud shall be puffed up, that a lustful acquaintance makes a Man lascivious, and the way to secure a man from wickedness is

Gen. 22.
16.

*Meritis et
vita nobilitatur bene.*

The Epistle

to withdraw from the examples of it, it is too much to have them near us, but more to have them in us. They know likewise that ill examples, pleasure, and ease, are without doubt, great corrupters of manners; and as an ill Air may endanger a good Constitution, so may a place of ill examples endanger a good Man. There be some even of the highest rank who ought to influence their Inferiours with Piety and Devotion, that take a Priviledge to be licentious, so that the meaner sort are hurri'd on by their ill examples to all manner of dissolution. And this perfect knowledg of the present Corruption of this unhappy Land, prevents them from hankering after such places or persons; and makes them take more pleasure in their Closets than they can expect to find in their debauch'd Company.

'Tis this vertuous and godly disposition of your noble heart and Family which mov'd me to bring this pious work newly model'd, under the shadow of your gracious Protection. The very Title of the Book is able to make your Lordship affect the perusing of it, and I am certain the substance thereof will give a further increase to your Devotion, and also contribute much to the reducing strai'd Souls to the right understanding of their Duty to God, which will

Dedicatory.

redound to your greater Glory, being it is by
your means it appears to the World out of the
obscurity of my Confinement, who am

*Your Lordships most humble
and most Obedient Servant*

Jo. Weldon. C.J.

THE
Preface.

WHEN God the grand Architect of the Universe had compleated the vast Fabrick of this visible World and brought out of nothing the Heavens, the Earth, the Seas, and all that is contained within their Prccincts, to exhibit as yet a more remarkable instance, and a more glorious evidence of his Eternal Wisdom, he did fully resolve to start out of the Bowels of the Earth with a *Faciamus*, that Microcosm Man, and give him an ascendent power to keep all other Creatnres in Subjection: He was moulded indeed (as to his Body) not very unlike to Terrene and Bruit Animals; but as to his Soul, if not equal with the Heavens and heavenly Spirits, at least he was not much inferior to them; for its certain that in the whole Universe thore's nothing worthy any difference (if compar'd with the Soul.) Gold, Silver, Jewels, Pearls, Fire, Moon, Stars, and the very Sun it self, which with its resplendent Beams brings a solemn joy over the whole

The Preface.

whole surface of the Earth, are of no Estimate in her regard; because that with a Word only God gave them all both their rise and their office, which was to serve Man, and give him all their attendance. The wonderful Structure of humane Body is a sufficient demonstration of his Excellency, for, whereas God had created all other things with a sole Dixit, as David says, he must come himself in person to the Creation of this little great Master-piece; first he prepares the necessary matter Gen. I 25. for this Construction, then he Breaths into it the Spirit of Life, and after he shapes him to the likeness of the primitive and principal Beauty: But to what end? It was, says Scripture, with an effectual resolution to devolve upon him an absolute Supremacy over all the Fishes of the Sea, the Fowls Ibid. 28. of the Air, and the Beasts of the Earth; so that Man even before he was wafted over from Nothing to a Being, was openly declar'd Lord of the whole Universe, and was after introduc'd thereinto, as to his Royal Palace, already furnish'd with all Necessarys and Varieties both for his subsistence and pleasure. But you must conceive that all this Honour was exhibited to him only upon the account of his participated resemblance of the Divine Trinity, by which alone he does infinitely exceed all terrene Creatures; so that every mortal Man may be deservedly term'd a petty Psal 81. 6. Divinity (especially when the Grace of God resides in his Soul.) For you must know that he does

The Preface.

not bear this resemblance of God in his Body, but within his Soul, because that God is a pure Spirit without any terrene medley, and consequently can't be perfectly represented by any Corporeal Image.

Its then within the facultys of his Soul that Man bears that resemblance which gives him an ascendent power over all other earthly Creatures, viz. in his Memory, Understanding, and Will, where God is still President, and constantly present as in his Image and Throne; so steady, that he is more intimate to the Soul, than she is to her own Substance: For the Eternal Father does replenish her Memory with his Omnipotency, the Son does illustrate her Understanding with his Wisdom, and the Holy Ghost does enflame her Will with his Charity; and even as God the Father, God the Son, and God the Holy Ghost are not Three, but One God in Three distinct Persons; so the Memory is the Soul, the Understanding is the Soul, the Will is the Soul; yet not three Souls, but one in each Body, bearing those three distinct Dignitys, wherein the Image and likeness of God does shine to admiration.

'Tis true, our Sins may deface this Image within our Souls, however they can't utterly blast it; for it is an inherent property in the Wicked as well as in the Just; but with this distinction, that the Righteous are a lively Image of God, whereas the Wicked are indeed a sort of an Image of God, but a very obscure one: however the Divine Boun-

The Preface.

It is so much enamour'd with the Soul he devoted to himself with the impression of his Image to be his dearly beloved Spouse, that he can't be removed thence, though the Devil should worm out her consent to debase his Image with all the enormity Imaginable.

Moreover the Soul leans over, and tends towards God her Spouse, with so great a weight of natural inclination, that nothing in this World is able to replenish her capacity, or satisfy her mind but he alone, who of his own Nature is Infinite good, incircumscrip't, and Immense. The Dignity and Excellency of the Soul must therefore be truly great, that all th'alluring objects, and attracting pleasures of this World can't content her, though they may barter her affections for a tract of time, and may perhaps now and then provoke her to their earnest and hot pursuit, yet they will never make her happy; for when she thinks to possess them, they fly away, and leave her nothing but an everlasting displeasure to have settled her affections upon 'em, she is of so unsatiable a capacity that all the munificence of the Universe is not able to content her; none but her Heavenly Spouse can afford her true Consolation, perfect Tranquillity and Joy without any medley of displeasure. Whatever Species she receives within her besides that of her Creator, whatever object she embraces besides her God, is Seditious, Killing, Vain, and savours

The Preface.

more of perfect Gall, than of the sweet Honey of real Comfort.

As for the Body, who is able to express the wonderful Fabrick thereof; let us consider how the wise and Heavenly Architect has united those two Natures (the Body and Soul) so contrary one to th^o other in all respects, and has link'd them together with so sure a knot of true friendship, that they can't be separated without a deal of Violence and Grief. Let us also consider how man (as if he were naturally avers'd to the Earth) looks with his face Heaven-wards, whence he receiv'd his Creation and Dignity, and where he does expect his final repose. This favour he receiv'd from God above all other Creatures as a peculiar evidence of his good Will for him, 'tis also a memorial to him of his incumbent duty to God, that by his upright look he might conceive the weighty Obligation he lies under to think always of heavenly things, to tread under foot all earthly affairs, and never to harbor any vile or forbidden thoughts in his mind.

This was the happy State and Condition of Man before his dismal Fall; for then all his Senses, his Inclinations and Powers were perfectly united, far from the least motion of any Rebellion, and entirely submitted to th^o Empire of the Will. Then Reason paid her humble Submission, perfect Obedience, and a compleat Homage to her Creator alone; and that perfect submission of Man, together

The Preface.

gether with his faithful concurrence to the Will of God, brought upon him the great Blessings of a profound Tranquility, of a grateful Accord, of a firm Peace, of perfect Justice, of candid Innocency, of unspeakable Purity of heart; so that he was a plentiful Source of all good Qualities, of all Vertues, and of all kind of Happiness. But alas! no sooner did he expell from his heart the Love and Fear of God, to give ear, and obedience to the malicious dictates of the Infernal Serpent, no sooner did he forsake his Heavenly Spouse, to prostrate himself to his Rival and mortal Enemy the Devil, no sooner was he so impiously bold as to cancel the Divine Precept at the fatal request of his silly Wife, but he was miserably degraded of all those glorious Prerogatives, and suddenly dejected from that happy State into an Abyss of such Evil and Woe, that you would hardly believe him to be the same Man. His little Republick, which was before his Rebellion in a profound Peace, fell into so great a disorder, that no two were of one mind; the Will was contrary to the Understanding, and Reason was opposite to both; the Spirit repin'd at the Flesh, the Flesh rebell'd against the Spirit, and gave him no Respect or Obedience, because he did the same to his Creator. Why should I aggravate his misfortune more than really it was? I will only say what is most deplorable, and likewise most true; all things happen'd to poor Man after his Rebellion quite contrary to his ex-

The Preface.

pettation, which was to be happy for ever. His Memory, which was (whilst he remain'd in the state of Innocency, and whilst he tugg'd at the Oar of Obedience) replenish'd with all good, and even with the Summum Bonum, had taken so great a draught of Oblivion (not out of the River Letheos) but from the Forbidden Apple, that he hardly knew or retain'd any thing but Wickedness and Vanity. The Understanding, which was a little before wonderfully Illuminated with the Knowledge of God, became so desperately involv'd in the darkness of a profound Ignorance, that he knew nothing in a manner of his Creators Projects, and was altogether ignorant of his ways. The Will which was all in a Flame of Divine Love, became so perverse, that like a Blind Mole, she imbrac'd Falshood for Truth, Temporal for Eternal, Evil for Good, Carnal for Spiritual, and undervaluing those things which might make her happy for ever, she retain'd nothing of her Innate and Primitive Goodness; nay she followed such disordinate courses as were enough to carry poor man headlong to everlasting Perdition.

Reason, which as a Monarch, should keep those petty Princes of Man's disjointed Republick in subjection, having abdicated his Scepter, together with all his Royalties became Tributary, and paid Homage even to his Vassals, nay, he suffer'd himself to be rul'd, and seduc'd by those who were

The Preface.

created to pay him their constant and most humble submission and obedience.

O sad Misfortune ! What, Man that noble Creature who had from God (as due by his Creation) an absolute Supremacy over all terrene Creatures, to be so deluded, and worm'd out of all his Prerogatives by the Devils craft, that he had not the full command of himself? He was, heretofore upright both of body and mind; and was look'd upon as a divine Creature; But alas, he was soon after reduc'd to that low condition, as he might be very well compar'd (if not to a Brute) at least to a prodigal Child, who had revell'd away all his Birth-right. However, God of his infinite mercy was pleas'd to receive him again into favour; and after he had wash'd off his sinful spots with the sacred Blood of the New Testament, he Espous'd him to Christ by Faith. This was an extraordinary Grace, and the wonderful product of a most merciful God: It was able to force Man's concurrence (though he were never so ungrateful) to love and serve him for ever. Nevertheless, this miserable Wretch, has been an Enemy to God even from his blooming years, and publickly forsook Jesus his gracious Redeemer; nay, he has impudently committed so many Adulteries with his Rival, and mortal Adversary the Devil, as were able to divert him from having any further compassion of his misery.

What then must be done with Man? must he

The Preface.

Namque qui ceciderit non adjiciet aliquando ut resurgat Aug. always persevere in so foul and horrid a Relapse? Must not he that falls strive to rise again? If the Devil had the power and malice to debase him to that extreame misfortune; has not Jesus a far greater power to cancel his Contract with that mortal Enemy of mankind, and bring him again into his Flock, as a straid Sheep? For St. Paul Rom. c. 5. v. 15, 16, 17, &c. says, that Sin is not so powerful to destroy, as the gift of Grace is to repair: If the sin of one Man has been the fatal occasion of the loss of many Souls, the Grace of God through the Merits of one man Jesus Christ can procure the salvation of a far greater number: Man fell by his own fault, but can't rise again by his own strength; he wants one to help him out of the dunghil of Sin; he requires a God and man Redeemer to restore him with th^e effusion of his most precious Blood to Righteousness, and this was mercifully perform'd to him.

What remains to compleat the grand work of his Salvation, is, that the same Redeemer may be graciously pleas'd to touch his heart with a true feeling of his sincere conversion; for he says himself Jo. 1. . . that without him we can do nothing; and that if a man abide not in him, he is cast forth as a branch that is withered, and fit for no other use than to be cast into the fire, and burnt: But he says in the same place, that if we abide in him, and his words in us, we may ask what we will, and it shall be granted to us. Whereupon the Sacred Council

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Council of Trent, and that of Nice thunders con-
forth an Excommunication against all those who
will believe, or teach that we can operate our Sal-
vation, or be truly penitent without the precedent
motion of Divine Grace. And St. Augustin says,
that there's nothing more necessary for a man to
live, and die happily, than to be upon good terms
with God, who alone is able to create in our hearts
the motions of a true Conversion. He alone can
breed in us a hearty detestation of our sins, and a
firm resolution to love him above all Creatures.

Most gracious Saviour, thou art pleas'd to call
thy Self in several places of thy holy Writ, our
Father, our Brother, our Shepherd, our Spouse,
and hast graciously convers'd with Sinners on
Earth in order to their conversion; thou didst dis-
course a Samaritane, and a Harlot too, upon the
very same Subject; thou didst overthrow a Saul
to raise him up a Paul; and which is more, thou
didst make him a Vessel of Election. Thou hast
forbid us to have, or call any one our Master on
Earth; for that thou alone art our Master; and
therefore I presume to call thee our divine Peda-
gogue, and to honour this Book with that specious
Title, because what it contains, is either thy Do-
ctrine, or grounded at least upon the solid foun-
dation of thy eternal Verities. The most that
I can glory of in this Work, is to be thy unworthy
Minister, and Steward to make known thy sacred
Will, and thy divine Mysterys to thy People,
which

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which I have perform'd to the utmost of my Endeavours; for here the Christian Reader shall find such deep Considerations, and powerful Meditations as will divert him from hankering after even the smallest Vices: They will tear all his ill habits up by the roots, that they may never shoot again, and will extricate his poor heart out of all the straights that commonly ensue a criminal and guilty Conscience. They will teize a man (though never so cold in Devotion) to grasp at all manner of Mortifications to satisfy for his Sins, and appease the just Indignation of the Divine Justice. They will deliver us from all blindness, and preposterous Errors, enriching our darkness with light, and restoring all troubl'd Souls to a profound peace. They will hinder us from descanting upon other Men's lives and manners. They will make remote Forreigners, near Neighbours, and cement them in Christian Charity. They will bring us to pry into what ill abounds in our own hearts, and find there work enough to imploy our pragmatical Spleen upon, without hunting after the sins and imperfections of others. They will bring Strangers to God's acquaintance, dissolve all discords, and make the Devil to despair of his aim, which is to blow the hellish fire of a perpetual dissention into our Souls. They will conclude a League of everlasting Peace with God, and (if we believe St. Augustin) they are the complement of a happy life, and th'only immortal thing that be-
long

The Preface.

long to Mortals. And no wonder, being that God himself is the first, and principal Author of this heavenly Exercise: For as soon as he had given the Law to his People, He declar'd it was his will and pleasure it should be the worthy Subject of their serious and constant Meditation, fix my words, says he, in your hearts, and in your minds; have them in your hands, and before your eyes, teach them to your Children, that they may meditate on them: Meditate upon thy last end, says the Holy Ghost, and thou shalt never sin. This is also the wholsom Instruction which the holy Fathers have left us; this is a heavenly Lesson which they would have us learn by all means. One while speak to God, says St. Jerome, and another while give ear to what God speaks to you. In speazing to God we beseech him to come to us with his Grace, in hearkening to him we open our hearts to receive him. In speaking to God, says St. Ambrose, we demand of him his Lights and Favours, in hearkening to him, we receive them, and shut them up in our hearts, to conserve, and practise them upon all occasions. This is likewise my Friendly Advice to you, dear Reader; and I wish you with all my heart, the Grace of God to make good use of this Book, that your own Eternal Happiness may ensue.

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A Dialogical Discourse betwixt the *Saviour* and *Man*, wherein all Souls desirous of the Love of God, are copiously suppl'd with means powerfull to attain it, and to gain the happy accomplishment of their Salvation.

MAN.

Speak O Lord ! for thy Servant hears thee, *1. Reg. 3.*
 Grant me a right Understanding to know thy ways, and lead my will to walk therein ;
 let the sacred Dew of thy divine Inspirations *Psal. 118.*
 flow down from thy heavenly Throne into my obdurate Heart : that I may more easily observe thy Commands, and steer my course directly without any Remora towards the Region of everlasting Bliss, for which thou didst Create my Soul.

Heretofore the Children of *Israel* would have *Moses* only speak to them, not thou O Lord ! fearing thy words might strike such a terrour to their Hearts as would occasion their death ; but I am wholly an Alien

Loquere
tu nobis &
audiemus :
non loquatur nobis
Dominus,
ne forte
moriatur,
Exod. 20.

to their feelings, and do choose rather to
 side with the Prophet *Samuel*, and in all hu-
 mility do intreat, that thou O Lord, wilt
 be graciously pleas'd to speak to me; Not
Moises, no, nor any of thy Prophets; for
 the instructions and lights they may give me,
 be but gifts and Rays borrowed of thy in-
 comprehensible Splendor, thou alone without
 their Ministry canst perfectly instruct me;
 alas, their endeavours in my regard will
 signify just nothing, without thy graci-
 ous concurrence: They may indeed utter
 some words, but unless thou dost influence
 them, they'l never mollify my stony Heart,
 nor lodge thy Spirit within my bowels:
 Their words may be indeed plac'd to admi-
 ration; their Rhetorick Charming, their Elo-
 quence exceeding that of the very best Ora-
 tors, their Periods mannag'd in extraordi-
 nary good order, but if they relish not of
 thy divine Spirit, my heart alas, will remain
 as cold as the very Ice.

They may Cite Scripture fluently to con-
 firm their discourse, and quote both Coun-
 cels and Fathers to the astonishment of their
 Hearers; but they cannot work so far on
 their understanding as to make 'em conceive
 the thing they aim at, nor bring their Will
 to the practise of it: that enterprize is out
 of their Province, 'tis a Prerogative pertain-
 ing alone to thee, O Lord, no mortal Man,

no, the very Angels cannot pretend to it, unless they have thy Commission to that effect. They may entertain us with a learn'd and pleasant discourse of thy great and adorable Myſteries, but thou alone can'ſt render our understanding capable to conceive them ; they may tell us of thy Precepts and Counſels, but thou alone can'ſt help us to fulfil them : They can ſhew to us the ready road leading to Salvation, but thou alone can'ſt comfort us in our failings, and give us then greater courage to walk therein, till we arrive at our journeys end.

The moſt they can boaſt of, is to be thy Sollicitors, and Agents which thou mak'ſt uſe of, to exhort us to the praſtiſe of this or that other Virtue, they may deſcribe unto us the many evil conſequences of a wicked & Li- centious life, they may thunder from their Pulpits thy dreadful threatnings, and the horrid effects of thy divine wrath, but 'tis thy Sanctifying Grace, that alone can ſoften, inſtruct, and illustrate our Hearts : They can exteriouſly water our barren and rebellious Souls, but thou alone can'ſt give the increaſe, & cauſe them happily to comply with the ſweet Influences of thy holy Inſpirations : They may cry out and warn us to fly from ſin as from the venom of a Serpent, but thou alone mak'ſt our understanding, and will prompt to conceive and praſtiſe what they ſay. Let

Ego plan-
ravi, Apol-
lo rigavit, De-
us autem
incremen-
tum dedit.
1 Epist.
Pauli ad
Corinthios.
c. 3. v. 6.
Tantum
a facie Co-
lubri fuge
peccatum
Eccl. c. 21.
v. 2.

Moises then forbear speaking to me, 'tis from thee, my God, I do expect the word which can subdue, reform, & clear my heart from all terrene and sordid affections ; If I only be outwardly admonish'd, and not inwardly inflam'd with the ardent fire of thy divine Love, my Souls death may ensue, or at best I shall be but a barren and wither'd tree. Let me then hear thee speak, O Lord and let thy word be no sooner heard, but put in execution by me; no sooner known but lov'd, no sooner pronounc'd but deeply fix'd in the Center of my heart ; there to produce the worthy fruits of a sincere, sorrowful and constant repentance. Speak then O Lord, for thy Servant hears thee, thy words are the happy seed of eternal life ; let me then hear them to the comfort of my Soul, and to the reformation and perfect amendment of my whole life ; this is a work that will really be for thy greater Glory, and my eternal Salvation.

1 Reg. 3.
Verba e-
nim vitæ
eternæ ha-
bes. Jo. 6.

S A V I O U R.

Hear my words, O Man, they are most sweet, efficacious and vivifying, far exceeding the science of the Philosophers, and wise of this World ; my words are both spirit and life, they are beyond the reach of humane understanding ; they don't affect a vain complacency, but delight to be receiv'd rather in silence, with all humility, and with all

all the tenderness of love and affection, that can be express'd. My Servant *David* was thoroughly convinc'd of this undeniable assertion, when he sent forth these seraphical expressions to my heavenly Throne ; Blessed is the man, O Lord, whom thou shalt instruct in thy Law, and teach how he may in the evil days of his mortal life, heap up a vast treasure of merits for an Eternity. I am the Lord who have taught the Prophets from the beginning, and since have never ceas'd to speak unto all Men ; but alas, few answer my expectation : Satan has so blinded their understanding, so perverted their will, & so benumb'd their senses, that the most part of them make nothing of my words, take no notice of my corrections, and set no value on my most amorous invitations, in order to revive their poor Souls, and shelter them under the wings of my paternal and powerful protection, from the rage and fury of that infernal and devouring Dragon. The most of them are so infatuate as to be more inclin'd to give ear to the deluding Sirens of the world, then to the inspirations of their God ; to the fatal persuasions of the flesh, then to the salutary dictates of the Holy Ghost ; to the ruinous suggestions of the Devil, then to the amorous invitations of their Creator, and Redeemer. What the world does promise 'em is but temporal and of no value, and yet

*Peccatus,
quem tu
erudieris
Domine, &
de lege tua
eum docu-
eris, ut mi-
tiget ei a
diebus ma-
lis, &c.
Psal. 93. v.
12.*

for that small satisfaction, they are content to become slaves to it; and to lose that glorious title of Children of God, and all pretensions to Heaven. What I promise 'em is of an unspeakable estimate, and of an everlasting continuance; yet their hearts are strangely averse to it, and seem to conceive as great an abhorrence of it, as the people of *Israel* had against that food, which I shew'd down upon them in the Desert. Their obedience to the world and their other mortal enemies, and their care of pleasing them, is more prompt, and far greater, then what they shew in my service. Let *Sidon* blush; and why? because that for a small Sallery, for a trifle, she will run a long way, but for the purchase of Heaven, for the gain of an everlasting and happy life, she will hardly raise up her foot from the ground. A man shall labour a whole day to get sixpence at night, and perhaps less, he will undertake the most vile work that can be nam'd, and be at it both night and day, and weary himself so extreamly as to be nigh breathing out his life, and all this to get the good will of his Master; but alas! to purchase a *summum bonum*, to be seated among the Saints and Angells in Heaven, to enjoy th'intuitive vision of God, and his interminable glory, he is so much a friend to his body, and so fond of his ease, that he will not undergo the least mortification. O slothful

slothful and peevish Creature! thou should'st
 be asham'd to see Worldlings more ready to
 concur to their utter ruine, then thou to
 procure to thy self a Crown of Glory; that
 they take more pleasure in their vanities, then
 thou dost to hear and practise my Command-
 ments, and Counsels. They often fail of their *Rom. 1.*
 expectation, and seldome enjoy perfectly *Matt. 14.*
 what they propose to themselves; but what *Apoc. 2.*
 I promise is always fulfill'd, and none was
 ever disappointed that plac'd his confidence
 in me; and whoever has my word for a fa-
 vour, shall be sure to obtain it, if that he
 continues a faithful Servant to me, even
 to the very last respiration of his breath, for
 'tis the end, not the beginning and progress,
 that crowns the work, and makes the man be *Finis coro-*
 either a Saint, or a Devil. I do faithfully re- *nat opus.*
 ward all, and the least of my servants good *Matth. 5. &*
 works; I am likewise a Touch-stone to try *25.*
 their true and constant affection, I suffer them
 now and then to groan under the heavy load
 of many tribulations and Crosses, but 'tis
 with a design to cleanse their Souls of all
 earthly corruption, and make them fit to sit
 at my table in Heaven.

Hear then O Man! my words, and print
 them in the midst of thy Heart, ruminate on
 them often, and with all possible Attention,
 for they will be most useful in time of temp-
 tation; and tho' thou dost not understand

them at present, yet thou shalt comprehend their full meaning in the day of my visitation. Thou must know when, and after what manner I do visit my faithful Servants; first, I visit them with Temptations of all sorts, to train them up in that School of Heaven, in which I had the credit of being both Master, and Conqueror; I suffered temptations to teach my followers, they must expect the same; but I conquer'd also all my temptations, to shew them how to behave themselves in the like occasion; but if I see them stagger and fail in courage, I visit them with the sweetness of my consolation, and inable them to stand firm, not to desert from my Colours. I am likewise a Teacher to my Elect, and reade unto them every day two Lessons; th'one is a sharp reprehension, if I see them fail in their duty, in order to suppress their evil inclinations, and habits; and th'other is a potent exhortation to stir up their hearts to a fervent desire of a greater increase in virtue. In fine, whoever hears my words, and will not regard them, but rather deride and contemn them, he shall at the last day finde me a severe Judge, from whom he is to expect no favour, but the same measure he gave me in his life, shall be exactly dealt him and worse, that is, to turn him off to the left hand, and there leave him as a prey to the Devil for all Eternity.

M A N.

Remember O most merciful Lord, that we are of our own nature but misery, weakness, and in a word, as little to be regarded as the meanest of thy Creatures, for what are we in our greatest splendour, but so many vessels of nasty stuff, fit for no other use but to be cast out, & set so many foot under ground, lest the noisom smell of our rotten Carcasses should infect the house, or family wherein we depart this life. Our frailty is so great that it cannot be parralel'd in any other creature of whatever State or Condition; our vanity is no less, if not surpassing our frailty. What shall such a poor Creature do amidst so strong and so many allurements to sin; of one side the world sollicitates him to be of his faction, & tast of his pleasures at will, the Flesh inclines him another way, the Devil perswades him to slight his own proper interest, *i. e.* to be happy eternally by adhering to his Creator, and to side with him against God. Moreover he seeth that the wicked are the Darlings of Fortune, and have all earthly pleasures at command, but he beholds the righteous and faithful followers of God groaning under the weighty burthen of great tribulations; nay, he verily thinks thee to look on the wicked with a pleasing aspect, and to frown on the Just;

Just ; what confirms him in this opinion, is, the assurance thou givest them of pardon, whenever they shall with true repentance come to thee : this, they take as an encouragement for sinners to continue their licentious and wicked life ; and even so it falls out with many ; they spend their youth in all manner of unlawful pleasures, nay, they will intrench upon old age, rather then desist their long continued disorders ; yet when by thy Decree a violent Sickness seizeth them and confines them to their bed, then they continually implore thee for mercy ; *Peccavi* is their deplorable ditty, which they incessantly repeat till they expire ; must we not piously believe that such are saved ? notwithstanding the long *Series* of their wickedness and sins ; yes, and this consideration holds us in our rambling & vicious humours ; and likewise, it expells all thoughts of recanting from our mind ; the frequent Presidents of thy mercy exhibited to far more wicked livers, retards our conversion ; so doth the conceit of that narrow and craggy Passage, which (as thou sayst) can only lead us to Heaven : Moreover why should we impose that heavy yoke upon our younger days, seeing that Heaven is promised to us at any time, when we shall cry *Peccavi*, tho' we should omit it, even to our decrepid Age.

SAVIOUR.

O' Man ! the more frail thou art, and the more prone to sin, the more vigilant, & careful should'st thou be and timorous, not to fall into sin, lest thou should'st be foil'd, overcom'd, and fall from the state of Grace, into that of damnation ; for it's a point of extream folly, that a weak, unskilful and silly man, should undertake to encounter such strong, cunning, expert and fierce Enemies, as thou hast to fight withal ; whoever is so far overseen, will certainly be worsted, and loose his life to boot : This is thy case, O' Man ! the Devil thy mortal enemy will easily get the better of thee, and soon o'rethrow thee, if thou art not well fortifi'd with virtue, and shielded with Gods grace and protection, and assisted by his holy Angels. The Prince of the Apostles was not ignorant of this truth ; he experienc'd it in his own person, and therefore being highly interest'd in the welfare of his Masters flock, he leaves unto them this wholesome instruction ; my Bre- 1. Pet. 5. 8.
thren, be Sober, be Vigilant, but why ? because your Adversary the Devil, as a roaring Lion, walks about, seeking whom he may devour : I do grant that the allurements to sin are great, and numerous, but the motives that I lay before all mortals, to adhere to, & make

make use of, on all such occasions, are incomparably more in number, and of greater force to repulse all temptations; they are also very prevalent to induce 'em to lead a virtuous and godly life. The world thou sayst, invitest thee to unlawfull and wicked actions, but God prohibits them, nay, he commands the contrary, and if thou dost obey him, he intails on thee a glorious and everlasting inheritance, but if thou hast so little regard of his commands, as to transgress them, he threatens thee with everlasting damnation, and torments. The flesh inclines thee to evil, but the spirit and reason too, bids thee resist manfully such base and rebellious motions: the one tells thee that the body is created to be a slave to the Soul, not the Soul to the body; th'other informs thee what a madness it is to forfeit an eternal happiness for a passing pleasure, which ever leaves a sting to pierce and gall thy heart. *Sodom* and *Gomorrha* were too much led by the flesh, but consider well, the terrible chastisement they suffer'd in this world; yet it is but a shadow, to what they shall suffer for an eternity. Moreover, that gnawing worm of a guilty Conscience should quell in thee all such foul and unlawfull pleasures. Thou wilt plead, that Satan, with the rest of his infernal Confederates, never desist perplexing thee, with their frequent and strong suggestions; and art thou the only

ly man that he assaults ? no, no, his quarrel is with all mankind, and since that fatal overthrow which he gave our first Progenitors in the garden of *Eden*, he never ceas'd, neither will he ever leave off pestering and plaguing their descendants with suggestions to evil ; for nothing makes them so furious and cruel, as to see men in a fair way of possessing their forfeited and glorious Seats ; but thy chief comfort and security lyes within thy own breast ; he is like a Mastive-Dog at a chain, he may indeed bark at thee, but can never bite thee, unless thou dost come within his reach, and consent to thy own destruction. Moreover God has deputed an Angel even from thy Mothers womb, to protect and defend thee from all such accidents, and he will perform his charge, if thou wilt but obey him, and listen to his wholesome inspirations, and dictates ; If Satan does spur thee on to the Precipice of Sin, thy good Angel will teach thee, how thou mayst in thy conflict secure thy self, either by a vigorous opposition, or an immediate flight to God for Sanctuary ; He will also tell thee, that thou art created to fight the mortal enemy of mankind, and must foil him too, if thou hopest to gain a crown in Heaven.

As for the wicked, whom thou thinkest to be of the number of Gods happy favorites, because thou seest them prosper in all their

Latrare potest, Sollicitare potest, sed mordere non potest nisi volentem. Aug. Angelis suis Deus, mandavit de te. Mat. 4. 6.

Non coronabitur nisi qui legitime certaverit. 2. Timo. 2. 5.

their ways, and that nothing crosseth them; that they have plenty of Gold and Silver; Horses and all other Cattle in abundance, no mortality visits them; Rain, Wind, Storms, Thunder, Lightnings, do pass by them, and by all they possess, as well abroad, as at home; but believe me says the wise *Solomon*, that this

Prosperitas Stultorum perdet illos.

Prov. 1.

Non audit populus meus vocem meam, & Israel non intendit mihi, & dimisi eos secundum desideria cordis eorum, ibunt in adinventionibus suis.

Psal. 80.

Multae tribulationes Justorum.

Psal. 7. 20.

Non sunt condignae passionis hujus temporis ad futuram gloriam quae revelabitur in nobis.

Rom. 8. 18.

Prosperity of the wicked which thou dost so much extol, and make so great an estimate of, as to think them in that to be the Minions of God, will at the cancelling of their life, hurry their Souls to the Abbiss of Hell. Let the Stiff-necked people of *Israel* serve for a president to convince thee, that I delight not in the wicked; They would not hearken to my voice, neither would they acknowledge me to be their God; and what was the effect of their disobedience and infidelity, I withdrew, and wholly left them to be guided by their own sensual appetites: and they took their self-pleasing courses, and follow'd the directions of their own Counsels. This is the greatest punishment that can be inflicted on a Nation, for then their reprobation is sign'd, never to be recall'd.

Many indeed, are the tribulations of the Just, but my worthy Apostle telleth thee from me, that the sufferings of this present time, are infinitely less, then the Glory which shall be reveal'd in my faithful and devoted Servants hereafter. I deal with them on earth

earth as a skilful Physitian with his Patients, I cleanse their Souls of all their sinfull spots, by giving them to drink of that bitter Chalice of tribulations, by which they are disposed to partake of a more abundant grace, and brought to a nearer conformity with me, who exhausted the same Chalice of its very dregs ; by this remedy they are secur'd from th' everlasting pains of hell, which are incomparably greater, and of a longer tract, then all the tribulations and crosses, that were suffer'd by all mankind in this world ; and the same intitleth them my Associates in Heaven, to sit at my table, to enjoy my presence for ever, and all the happiness that my celestial Court can afford. Thou seest by this what *Ego quos* unspeakable advantages the Just do reap by *diligo ar-* their tribulations, and how the tenderness of *guo&casti-* my love to them appears, even in the severity of my chastisements. *go Apoc. 3.*

No Father can be more indulgent to his Child then I am to the Sinner, for tho' the greatness and multitude of his heinous offences deserve no mercy at my hands, but rather the utter severity of my Justice, yet commonly I forbear with him, still expecting his amendment ; but the longer I let him run in the way of iniquity, the more he should be terrified, for sins never escape without condign punishment, and the longer it is deferred, the heavier it will fall at last. Tis true, the

Qui poeni- the sinner has my parole for a pardon at any
tenti veni- time when he comes to me with true repen-
am promi- tance, that is a gift from God, and which he
fi Euadem is not sure to receive, no more then he is cer-
de die cra- tain to live till next day.
stiro ne

quaquam That fatal delay of repentance has reple-
certificavi. nish'd the Dominion of Satan with millions of
12. Aug. poor Souls, and if any should set them the
Terra mi- Question, what brought them to that Land
feriz & ter- of everlasting darkness and misery, where
ra tenebra- there is neither rest, union, comfort or order;
rum, ubi but a perpetual toil, hatred, sorrow, confu-
nullus or- sion and horror? they all will unanimously
do, sed answer, our procrastinate conversion, our de-
sempiter- lai'd repentance, and our groundless hopes to
nus horror have a peccavi at will, tho' Death should on a
inhabitat. sudden surprize us with an Arrest, this was
Job. 10. 12 the fatal overture, through which we fell in-
to this endless misery. And it stands with a
great deal of reason, for the longer a man
loiters in his vicious and wicked ways, the
more obdurate his heart will be, and the less
inclin'd to produce an act of Contrition; nay
should his Confessarius break his brain to
bring him to it, his answer will be that which
David gave to Saul, when he was to encoun-
ter the Philistian Giant; Saul would have him
to put on his own Armour, and to fight with

Usum non his Sword, but David made answer, that he
habeo. 1. was never accusom'd to it, and therefore
Reg. 17. 39. would not accept of his offer; its the same
with

with an inveterate Sinner, let his Confessor cry out, Sir, one Act of contrition; one sincere and hearty *Peccavi*, for God is merciful, and will be the same to thee, if thou wilt reclaim, and beg him most heartily pardon; Ah Sir! he will reply, I was never bred to that divine Art, 'tis a lesson I never learn'd; 'tis a strong weapon against the Devil, and all his power I must confess, yet I never made use of it, and therefore 'tis but a folly to pretend to it at present.

Thou seest by this example, O Man! that the longer a sinner perseveres in sin, the farther he will be from any desire of a true Contrition; his heart will grow the more obdurate, his Conscience more blinde, his Soul so oppress'd with evil custome, even as with a huge and weighty Stone, that makes her wholly insensible of what concerns her Salvation.

But if any of such like reprobates should seem to repent, 'tis to be fear'd, that his chief and only motive, is the fear of Hell-fire, not the reall product of Justice, nor any true Contrition, however I would not have any inveterate Sinner despair; neither would I have him be so careless of his Salvation, as to neglect it, whilst he has time and leisure to secure it, and a saving God who is so easily mov'd to compassionate him, and so ready

Nolo mortem impij, sed ut convertatur impius a via sua, & vivat. Ezek.

to grant him so grateful a request, as is the remission of his Sins, and Life everlasting.

For a resolve of thy last objection, that the way which leads to Heaven, is both narrow, difficult and craggy ; consequently that thy nature, which is very fond of her own ease, can hardly be brought to walk therein; I answer, that it is a million of times more tollerable to strike into that roade, (tho' never so irksome to thy corrupt nature) then to suffer the pains of Hell for an eternity ;

Quam are-
ta est via,
& angusta
porta, quæ
ducit ad
vitam, &
pauci in-
veniunt
eam. *Mat.*
7. 14.
Venite ad
me omnes
qui labo-
ratis, &
onerati
estis, & ego
reficiam
vos jugum
enim me-
um suave
est, & onus
meum le-
ve. *Mat.*
11. 28.

nay, even the pains of Purgatory ; which are but temporal. 'Tis true, I told thee, and am still of the same opinion, that Strait is the gate, and Narrow is the way which leads unto life, and few there be that finde it; I told thee moreover, that from the days of *John the Baptist* untill now, the Kingdome of Heaven suffers violence, and the violent take it by force. But thou didst likewise hear me say, Come unto me all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and humble in heart : and ye shall finde rest unto your Souls ; for my yoke is easy, and my burden is light. For what is of it self burdensome to nature, is made easy by the assistance of my grace, and is sweeten'd by custom ; for wherever the Love of God is lodg'd, and increas'd to the height

height and prime of its fervour, all Tribulations, Persecutions, Crosses, Losses, nay, Death it self, will be look'd upon as the chiefest favours, and blessings of a most loving Father ; so that there is nothing in the world more to be hated, and abhorr'd then Sin, which alone can cause the displeasure of God, and his fatal Seperation from man.

M A N.

O Lord my God ! thou art my Life, my Treasure, and all my happiness ; but what am I, that I should presume to speak to thee ? what ? but a poor and despicable servant, a most vile and abject worm, far more miserable and contemptible in thy sight, then I can or dare imagine. Remember therefore o' Lord ! that I am nothing, have nothing, and am absolutely the most indigent, and fordid, of all thy Creatures. Thou alone art good, thou only art both just and holy. Thou alone canst do all, canst give all, canst fill all ; and I poor Soul am void of all that can be call'd good ; for nothing but misery is to be found where Sin predominates. Forget not then o' Lord ! thy misérations to me, and vouchsafe to replenish my heart with thy grace, that I may carry my Cross cheerfully, and follow thy steps with all alacrity ;

Psal. 142.

whilst I continue my Pilgrimage in this tempestuous and miserable life. Thou knowest that of my self I can perform nothing, that may be grateful to thee, or any way meritorious, to my own Salvation; wherefore O' Lord! assist me with thy grace on all occasions; turn not away thy face from thy poor and wretched Creature; delay not thy gracious visit, withdraw not thy consolations from me, lest my Soul should remain a barren and dry Tree, and become fuel for that unquenchable fire of Hell.

O' Lord! teach me how I may fulfill thy blessed will; instruct me in thy ways, that I may walk therein with safety, and in all humility. Thou hast indeed resolv'd all my objections, and hast broke all the chains which might detain both me, and all other Sinners in the bondage of Sin, and Slavery of the Devil: thou said'st as much of virtue and vice, as much of Satans rage, and of thine own clemency to all poor Sinners; as much of the joys of Heaven, and of the torments of Hell, as are able to move the most obdurate hearts and hasten them out of hand to give an everlasting farewell to th' one, and to make their constant and happy choice of the other.

But alas! I know by a fatal experience how weak I am in my resolutions, how far from

from the love of God, how much a stranger to virtue, and therefore have great need of comfort and strength from thee, to go through with what I resolve for the future. Thou art my heavenly Physician, from thee I do expect a cure for all my Spiritual diseases; nothing can be hid from thine eyes; thou knowest the evil passions that do predominate within my brest, deliver me therefore o' Lord, from their tyrannical government, cleanse my heart from all evil and inordinate affections, to the end that being inwardly heal'd, and purg'd, of all the sinful products of my corrupt nature, I may be the more apt to love thee, the more ready to suffer for thee, and the more stable to persevere in thy service.

When I read in thy holy Writ, and hear what the learned Doctors of thy Church say of the love of God, I conceive an ardent desire to partake in some measure thereof; for to pretend to the full perfection of it, is a thing beyond my reach, unless thou givest thy helping hand to my poor endeavours. 'Tis absolutely the *Summum bonum*, that only Matt. 11. can make the burdensome, & weighty things light; that can bear equally all unequal things, that can carry a burden without any toil; that can make sweet and pleasant, what of its own nature is bitter, and uneasy. The love of

God presseth men on to perform great and heroick actions ; and does excite them to aime always at what is most perfect, and pleasing to his divine Majesty. Love is never content to fix its tabernacle on earth, nor to be concern'd with any terrene object ; it must have a more noble Subject to entertain its flames : It must be totally free, and absolutely a stranger to all worldly affections, lest they should diminish its Lustre, & force it out of its natural Centure, to lodge with our blinde and unruly passions.

There's nothing more sweet, and attractive then the love of God, nothing more active and strong ; nothing more eminent and generous, nothing can exceed it in latitude, extent and altitude, there is nothing more pleasant and affable ; *In fine*, there is nothing in Heaven, or on Earth that can excell it in goodness, in beauty or perfection, and why ? because it doth proceed from God, & that it cann't repose in any created thing, but in God alone. A divine Lover will fly, run & rejoyce, tho' he were condemn'd to lodge with *Daniel* among the hungry, & devouring Lyons. He is free, and enjoys his liberty tho' he were in chains, and loaden with Irons as another *Manasses*.

He gives with *St. Francis*, All for All ; and findes his whole delight and comfort in that
very

very All, which he makes choice of; And in that one supreme All the fountain-head of all goodness, he sweetly reposeth with the Spouse void of disturbance.

A divine Lover never looks upon the gifts, tho' never so excellent, but has his eyes always fix'd upon the giver, neither is he content with what graces and favours he receives from God, but will strive to purchase more, tho' it were even with the loss of his sweet life. For Love admits of no bounds, & its flames will rise above all limitation and measure. It feels no weight, values no labour, invents new ways of mortifications, and oftentimes affects to suffer for his beloved, more than flesh and blood is able to bear. The divine Lover will not regard impossibilities, for he thinks that all the Austerities, and rigours imaginable are both lawful and possible to him, he is able therefore in his own ardent and elevated conceit, to vanquish all difficultys, and does indeed perform more than can be expected from Nature alone; *In fine*, his good will never fails him, tho' his body should ly half dead upon the ground.

Love is watchful; if Sleeping it's always awake, if harrass'd it's never weary, in dangers it's never fearful, when frightened it's never troubled, but even as a fierce blaze, and a lively flame; it passes by all such events,

and mounts up towards the very throne of God, where it lies safe from all disasters, & evil accidents. This language perhaps is unknown to many; but he who really loves God, will easily understand it. The fervent desire alone of a Seraphick Soul makes a pleasing noise in the hearing of God; such was that of *St. Francis*. My God (says he) and my all; my God, and my Love; thou art all mine, and I am all thine; dilate my heart in thy love, that I may taste inwardly how sweet it is to love thee, and how pleasant it is to melt, and consume in thy love. Let thy love support me, when I surpass my ability, and when in the depth of my meditations, in the excess of my fervour, and in the serious consideration of thy great love for man, I am beyond my senses. Let my Soul praise thee for ever, o' Lord, and let me run with the Daughters of *Sion* after the odoriferous savour of thy sweet perfumes. Let me never love any creature, nay not my self, but for thee, let me also love in thee, all them that love thee sincerely & with their whole heart; this is a Christian devoir, which the law of true love requires, and which Jesus the perfect model and first promoter thereof, does absolutely require from all mankind, and under the penalty of forfeiting an eternity of Joy, and the Vision of God for ever.

Deus meus
& omnia.

S. Franc.

Deus meus
amoremus

Idem.

In odoro-
rem un-
guento-
rum tuo-
rum curri-
mus. *Cant.*

1. 4.

Hoc est
præcep-
tum meum
ut diligatis
invicem.

Jer. 15. 12.

Love,

Love, says thy belov'd Apostle, is swift, sincere, pious, well dispos'd, and pleasant; It is strong, patient, faithful, prudent, lasting, manly, and never fond of its self, nor its proper Interest; for when ever a man begins to touch that string, he immediately falls from the perfection of true love; and is become no better then a Heathen, who is totally a Stranger both to the love and laws of God. Love is always circumspect, humble, and righteous, not sluggish, nor light, nor addicted to foolish and idle things, neither does it busy it self about vain and frivolous imployes; but is sober, chaste, Stable, quiet, watchful, and extraordinary well guarded in all its senses: Love is subject and obedient to its Prelates and Elders, but has no manner of esteem for it self, for it is both vile and despicable in its own eyes. Love is devout to God, full of trust and hopes in him, tho' he afford it not the least consolation, he knows full well that love cann't appear in its full splendour, but where it meets with a mixture of sorrow; for St. Paul says, that whoever is not in a readiness to suffer all manner of Crosses, that God is pleas'd to afflict him with, in this world, is not at all worthy of the name of a true lover. In fine, a true Lover of God must embrace manfully, and with a cheerful heart and countenance,

Qui non diligit fratrem suum non est ex Deo. *1^a Jon.* 3.10.
1 Cor. 13.
1 Cor. 10. & *Phil.* 2.
Rom. 8.8.
 whatever

whatever comes upon him either by the commission, or permission of his divine will let it be never so harsh, violent, or displeasing to nature, he must not in respect of any tribulation, decline from his beloved, but rather adhere closely to his colours, as well in the troubles of war, as in the prosperity and pleasure of a joyfull peace.

S A V I O U R.

O Man! Thou art well read I see, and to hear thee speak, thou mayst be taken for a Master in *Israel*; but I am certain thou art mistaken in the practise of thy knowledge. Thou speakest admirably of the love of God, but thou canst not perceive the motions and operations thereof within thy own heart, by reason of its predominate inclinations to the carnal, and fading objects of the world. Therefore, for thy better understanding, will in the first place tell thee, that the principal and chief Command, is to love God with thy whole heart. *Secondly*, that to be proficient, is to obtain a farther increase, as well in all virtues, as in the Seven gifts of the Holy Ghost. *Thirdly*, that without Charity, nothing can be meritorious, no, nor acceptable to God. *Fourthly*, that Charity, of all other

Tu es Magister in *Israel*, & hic ignoras Jo. 3 10.

Diliges Dominum Deum tuum ex toto corde tuo. *Matth.* 22.37.

other virtues, is the most worthy; because it is the *Primum mobile*, the Life, the Queen, the first beginning, and end of them all; and that no other virtue, or thing whatever, can so efficaciously move a Soul to all acts of Piety, nor so speedily and powerfully withdraw her from sin, and vicious habits, as the Love of God. *Fifthly*, because the Intuitive vision of God, (which is th' essential reward of the Blessed) has a perfect reference to the highest degree, and sublimest perfection of Charity.

Now to give thee a perfect demonstration of thy own weakness, and to let thee know how much thou art a stranger to the love of God; I must tell thee that this heavenly Charity, is a most resplendent and glorious Pearl; a most precious and charming gem; a most pure and noble Balm; a most sweet and fragrant herb; and consequently does require a most clean and spotless residence, and a Seat adorn'd with all the rarest & most precious ornaments, that can be imagin'd; I mean a Soul cleans'd from all mortal spots, deck'd with all moral virtues, thoroughly lin'd with the gifts of the Holy-Ghost, and supported on each side with the Strong pillars of a firm and constant Hope, and Faith.

I must tell thee likewise of the degrees of Charity, the first of them is infus'd into the
Soul

Soul by her Baptismal grace, and this is not to be hid idly, but to be improv'd with a great deal of care, and brought to its ultimate perfection ; O what a deal of care is to be taken in so great an enterprize ! the mind must be kept pure and clean, free from all mortal spots, and beautifi'd with all the virtues and gifts aforesaid (as far as the condition and state of a new beginner will admit.) 'Tis an incumbent duty on all Mortals that are lodg'd within this inferiour degree of Charity, to wish ardently for the sight and perfect injoyment of the *Summum bonum*, to labour hardly for an utter extirpation of all their imperfections and vicious habits ; to reclaim and utterly subdue their unruly passions ; to be constantly employ'd in the painful exercise and worthy works of Penitence ; to keep their mindes from all distractions in prayers ; to reform the exterior man, and keep it still in a modest & decent posture in all their communications and conferences with God. To divert their eyes from all unclean and dishonest objects, to restrain their tongues from overmuch talking for any man that gives himself the liberty of uttering words at random, and to no good intent, cannot be free from sin, neither is he in the right way to the land of promise, says my Prophet. *In fine*, they must decline from all evil.

Vir linguosus
non deri-
getur in
terra. *Psal.*

139.12.

evil, and fly from Sin, even as from the dangerous sight of an infernal Serpent.

All these cleansing herbs, together with several others of the same nature, well season'd with the fear and love of God, must be carefully handled, dextrously shifted, and exactly distill'd into a Salutary compound for the happy complement of a purgative life. All these Ingredients, I must confess, are extraordinary bitter, and irksome to thy corrupt nature, however thou must endeavour with all thy might to swallow down those ill-palatable Pills, not for once, but so often, until thou dost acquire a habit of using them without any difficulty, and then thou shalt perceive the great benefit thy Soul will reap by the constant practise of so divine a remedy. Then thou wilt without any compulsion or contradiction from either the outward or inward man, freely and constantly bewail thy former sinful life; thou wilt earnestly dive into the most reclus'd and hidden corners of thy heart, to finde out therein what may be displeasing to God, with a resolution either to smother them in their cradle by a contrite Confession, or to drown them all in the bitter tears of a sorrowful repentance. Thy dayly entertainment will be to meditate on my bloody Passion, to think often of the dreadful day of Judgment, of Death, of the everlasting

Tanquam
a facie Co-
lubri fuge
peccatum.
Ecccl. 21.

everlasting pains of Hell, and of the many
 favours and graces which thou hast received
 at the most liberal hands of thy most merci-
 full God ; firmly grounding thy self in a pro-
 found humility, in patience, in a full resig-
 nation to Gods Decrees, in the fear and love
 of thy dearly beloved Maker. After this hea-
 venly exercise, thou art to proceed to a far-
 ther increase in virtue, to a more accom-
 plish'd Charity, to Spiritual exercises, and
 to devout meditations ; thereby to fix thy
 heart in God alone, and to avoid Idleness
 which is the seat of iniquity ; thou must give
 some time to thy Studys, some to Prayer, some
 to writing, some to the practise of charita-
 ble Deeds, as visiting the Sick, relieving
 Prisoners, comforting the Poor, and dis-
 tressed, as well with thy good advices, as
 with a share of thy substance, but in all thy
 actions be sure to have thy mind always fix'd
 upon God, for whose sake alone thou must
 begin, go on, and end all thy good works ;
 thou must often raise up thy thoughts to-
 wards Heaven, that happy residence, for
 the enjoying of which thou wert created, and
 be never wearied with labour ; or think the
 time long e're you gain it. All this belongs
 to the illuminative life, to the State of Pro-
 ficients, to the degree of purifying virtues,
 and to those private friends that do sweetly
 adhere

adhere unto their God, and embrace him with arms of Charity.

Being perfectly grounded in this kinde of life, thou must ascend to a higher School, where thou art to begin the rudiments of the perfective and unitive life; which are, pure contemplations, most ardent, most sweet, and most loving Embraces of thy beloved; the inseparable and continual unions with thy Spouse; the practice of mystical Theology; a Transformation into God; Raptures, Extasies, Acts of heroical virtue; the immoveable quietness, and peace of the minde in God; then by a supreme degree of the gift of Wisdom, thou art made, as it were, one of Gods Secretarys, and Cabinet-Council, so that being come to this height, thou art made privy to all the hidden mysteries of his eternal Wisdom, and rais'd to that pitch of honour, as to lodge him sweetly within thy breast.

Then thou shalt sincerely, and sweetly contemplate with a clear understanding what are of Faith, and the reasons for believing them. Thou shalt behold the glory, the Emanation, the inbred Communication, the mutual intuition, dilection, fruition, and eternal consistence of the ever Blessed and super-glorious Trinity. Then all creatures, compar'd to the infinite, and incomprehensible Majesty

Majesty of God, will appear to thee as Pismires, nay, even as nothing. *In fine*, then will all thy comfort, all thy pleasure, all thy satisfaction and affection be lodg'd after a most solid manner in thy God alone. I leave thee now to judge whether this be not a most noble life, and worthy of so much pains taken to purchase it.

M A N.

THy words o' Lord, are as dreadful to me, as Thunder and lightning are to the timorous and pregnant Hinde. Thy Doctrine is so sublime, and surpasseth so much my understanding, that I cannot conceive it. Dost thou think that man in his frail, and mortal flesh can lead the life of an Angel? that a Pilgrim can pretend to the prerogatives of the Blessed? or that he can live on earth so conformable to the Rules and Rites of the Saints in Heaven. What man alive can pass over his mortal days without Sin. Thou know'st that there's nothing more unsettled, and more inconstant then the minde of man, and wilt thou require of him, as an incumbent duty, to be always in contemplation of heavenly things, to have his thoughts always fix'd upon thee, to stand at all hours in the presence

presence of God, and never to have the least correspondence with the world, or with any earthly affairs? I know that with the powerful assistance of thy Grace, he might easily comply with thy will in all these prescriptions; and I know likewise that Nature will never bear the rigour of such weighty impositions, so contrary to her inbred inclinations; for the motions of Grace and Nature, are directly opposit in operations; both tend to good, but the good that one aims at, is a great evil to the other, so that many may be deceived in their election of this, or that other good. Grace walks on innocently, and without any disguise; she is ignorant of all Quibbles, and fallacies, she declines from all things that bear, even the shaddow of evil, & does all her actions purely for the love of God, whom she owns to be her bountiful headspring, Prototype, & final end; this is very good in her thoughts; yet Nature looks upon it to be quite contrary, for she is subtil, politick, alluring; and with her charms, she draws, insnares, and deceives many; as for her last end, she will admit of none, but of self-interest. Grace delights to mortify and pull down the Flesh; to curb, and utterly suppress all the Insurrections and Rebellious motions of the old man, to resist all sensuality; she loves to be kept under, to be Cross'd

in her inclinations, to be depriv'd of her proper will, and bar'd of her liberty ; to be under correction, rather then have the command of others ; to be always submissive to God, and for his sake to become an humble Servant, and even a slave to all mankind ; but Nature is directly contrary in her temper, she is desirous of all manner of pleasure, and has an abhorrence for mortification, and hates to be curb'd, to be oppress'd, or debarr'd from her inclinations, she will command, rather then obey ; for she detests discipline, and will not (if she can possibly avoid it) submit her self to any higher Power.

Grace will rather choose to do what is beneficial to others, then what is profitable and convenient for her self ; but nature will labour for her own advantage, and if she does any service to others she will expect to be accordingly rewarded. Grace will return faithfully all honour and glory to God (as being the Sovereign alone deserving of it) but Nature will thirst after honours and reverence, after Supremacy and dignities, and thinks that Cap and Knee is for her alone. Grace will rejoyce to be debass'd, and to suffer reproaches, and injuries for the name of Jesus, but Nature abhors the very thoughts of such sufferings, and will use all means possible she can to avoid them. Grace cannot endure to be

be idle, but ever thirsts after action, but Nature is so well pleas'd with ease, and quietness, that the conceit alone of toil, and disturbance, is to her as odious, as the Plague it self. Grace delights in low and sordid employments, and will not repine at a course and thredbare garment; but Nature does place her comfort, and whole satisfaction in curious and costly Apparel, & will be strangely disturb'd, when humbled and brought to any mean exercise. Grace is absolutely for heavenly things, she passes by the temporal, she values not their loss, neither is she disturb'd at evil accidents: because she hath placed all her treasure and pleasure in Heaven, where nothing can suffer any loss or detriment, but Nature has all her attention to temporal things, puts all her satisfaction in Earthly wealth, is sad for the loss of them, and cannot bear the least affront or injury.

Grace is piously inclin'd, and free to communicate her favours to all, without any exception, but Nature is greedy, and covetous, she is wholly for proper and private interest; she cannot see the way to the poor mans house, but she is all eyes to finde out the rich and liberal; she is not willing to stretch her hand to the needy, but she is pleasant when she is touch'd in the hand with a weighty gift. Grace draws all Creatures to God, not for

Quod tibi
non vis fi-
eri alteri
non fe-
ceris.

her own Interest, for she is an absolute Enemy to the World, she abhors all sensual desires, excursions are odious to her, and blushes to appear in publick ; but Nature's delight, & greatest pleasure is to be conversant with the Creatures, to pamper her own flesh, to discourse of vain and idle matters, and if a heavy word casually fall in by the by of a neighbour, she will inlarge upon it, contrary to that fundamental rule, of her own proper and positive law, what you would not be done to, don't do it to another.

Grace seeks for her comfort in God alone, and finds in that *Summum bonum* more satisfaction and pleasure, then in all visible and delightful objects of this world. Grace expects no temporal reward for what favours she exhibits, for God alone is her retribution, and of all temporal necessities, she covets none, but what may exactly help her to the acquisition of eternal Bliss ; but Nature does all her actions for lucre of future gain ; for she can do nothing *gratis*, no, she must have a more ample, or at least an equal return for her work, & that must be paid her down in *Specie* ; if that fails her, she will expect a large commendation, or the cast of a considerable favour on occasion.

Grace loves even her mortal enemies, she becomes not proud of her rich, and well-qualified

lified friends, she is nothing extoll'd with the height of her extraction, and noble blood of her Ancestors, if virtue do not accompany them ; she favours more the poor, then she does the rich ; and has more compassion of the innocent Criminal, then of the Potent Malefactor ; she is a friend to truth, and an enemy to falshood ; she is never weary to exhort the good to a more eminent perfection, and to become the faithful followers of their gracious Redeemer ; but Nature is overjoy'd to see her self amongst an abundance of friends, and relations, she glories in her noble extraction, and speaks highly of the antiquity of her family ; she is complefant to the powerful, flatters the Rich, applauds her fellows in Iniquity, and pushes them on to a further acquisition of vice, she makes virtue to seem ridiculous to them, that she may the easier have a full Empire in their hearts, and sit the safer in her throne. Grace will be nothing surpriz'd to see her self reduced from a high and plentiful State, to a low and indigent condition ; but Nature will grumble, repine, and snarl at Gods Providence for so great, and so unexpected a downfall.

Grace attributes all goodness to God, as being the chief Source, and offspring thereof, she will brag of no good, that she can

do of her self; she is content with the bare notion of Gods packet-bearer, that brings his Commissions from Heaven, to the wicked and rebellious of the World, and to sollicite them, to a new and speedy reform, both of their lives and manners; she is nothing arrogant, nothing clamorous, or contentiously given, but has her understanding, & senses submissive to the eternal Wisdom's examination, direction, and conduct; but Nature covets to be inform'd of all Secrets, to know all novelties, to be much abroad, to be present where the greatest resort is, her senses must all be at hot work, she must know all people, and all must be acquainted with her; Grace is quite contrary in her disposition; she is for a more sublime imployment: she values not those Trifles, that Nature is so enamour'd with, neither is she curious to know those silly intrigues, and foolish formalities of the World, because they are all the products of a long standing corruption, and therefore they cannot be grateful to her, for she will have us not to busy our senses with them; but to avoid all manner of ostentation, and vain complacency, nay she will have us abscond in all humility, what is really commendable, and worthy of all mens admiration, she is much of the nature of a Bee that gathers hony out of the most poisonous herbs,

herbs, if she sees any thing praise-worthy in men (tho' never so wicked) she gathers it, into her hony-comb, and considering it to be a participation of Gods goodness, she makes an oblation of it to his greater honour and glory : she abhors that her self, or any good work she does, should be publish'd, or applauded, but that the Almighty should be ever bless'd in all his gifts ; and since we have nothing of our own that can be call'd good, if any good work we do, God must be the Promoter of it, consequently Grace will have us to refer it to him alone, and not boast of it, as of our own production.

'Tis this great distance betwixt Nature & Grace, and their main opposition in matter of Government, that makes me, in a manner despair of ever getting the better of my deprav'd nature, prone to evil, even from her Cradle ; for she had her downfall by *Adam's* Transgression, and the punishment thereof by a Decree from Heaven, was intail'd upon all her Posterity, so that Nature, which (as first created) walk'd uprightly in all her ways, became vicious by his sin, and to that degree, that all her motions are bent to evil, and is her self so blinde, that she leads her poor Pupils, I mean the poor Souls that are Lodg'd within her precincts, into the Precipice of eternal Damnation.

The little strength that remain'd in her after this fatal overthrow, may be very well compar'd to a small sparkle, that lies glowing under the Cinders, and this I call natural Reason, which is altogether overclouded, notwithstanding she can discern what is true, and what is false; what is good, and what is evil; but has not the power to fill all that she approves, for she is both sick, and crazy, as well in all her Senses, as in all her affections.

Gen. I. I.

Wherefore O my most gracious Lord! who hast created me to thine own Image and likeness, grant me I beseech thee, that great grace of thine, so necessary to my Salvation, that I may overcome my poor, frail, and corrupt nature, which leads me to sin, and even to perdition. For I feel within my own flesh the law of sin, which does contradict, and controle the law of my mind; and drives me on Captive to all manner of vice; Inasmuch that I cannot resist its unruly Passions, unless thou dost infuse thy all-conquering grace into my heart. 'Tis true I finde my self interiorly inclin'd towards the practise of thy divine Law; I know thy Commands to be good, just and holy; & that the evil of sin is to be avoided, above all the miseries imaginable; yet in my self, I am still an obedient slave to the law of Sin, & am more prone

Rom. 7. 23.

to

to obey the Dictates of Sensuality, then those of a right understanding and reason. I know the good but I want the will to practise it : I often purpose to do what is gratefull to thee, and which may conduce to my own eternal Salvation, but alas ! the least obstacle brings me off from my good resolutions. I know likewise the way to perfection, and do see full well what I ought to do for to attain it, but alas ! I am so press'd down with the weight of my corruptions, that I am not able to climb towards it. So that I see clearly how necessary is thy Grace, to begin a good work, to go on with the same, and to bring it to a compleat end ; for without thy Grace I can perform nothing, but I shall be able to do all, if I be assisted with the same. Thy Grace then O Lord, is our strength, our chief support, and the solid foundation of all our merits. From it alone, all gifts of nature receive their estimate, no human Arts, no Sciences, no Riches, no Beauty, no strength, no Wit, no Eloquence, (tho' never so charming) is of any value without it.

The gifts of Nature are common, as well to the wicked, as to the Just ; but Grace is the proper Prerogative of the Elect, which gives them an assured title to life everlasting. 'Tis so eminent a favour, that the gift of Prophecy, the operation of Miracles, and e-

ven

ven the most eminent Speculation, is of no worth without it ; nay, Faith, Hope, and all other Virtues can never be grateful to thee O Lord, unless they have Grace and Charity along with them ; it makes the poor of Spirit, rich in virtues ; and the most opulent in earthly Treasures, humble and low in heart. She is the Mistress of Truth, the Teacher of Discipline ; the Light of our understanding, the Comfort of the afflicted, a deliverer from all Sadness, a remedy against fear, a nurse of Devotion, and a most powerful Instrument to draw sorrowful sighs, and bitter tears from our hearts, and eyes ; What am I without thy Grace O Lord ? what ? but a dry land and a fruitless Tree, fit for no other use, then to be cast into the fire. Wherefore O Lord let thy grace prevent me always, and go with me, in all my ways, that I may be the more able to perform thy commands, and comply with thy blessed will.

SAVIOUR.

Sancti esto
te quoni-
am ego Sa-
nerus sum
Dominus
Deus ve-
ster. Lev.
11. 44.

O Man, wilt thou condemn me, that thou mayst be justified ? wilt thou accuse me of too much rigour, and want of discretion, that thou mayst be excus'd of thy intollerable negligence, sloath, and transgressions ? didst thou not hear me speak by my servant

Moses

Moises to the People of *Israel*, that they should be all Saints, because that I the Lord their God am a Saint; that they should be all perfect and without the least Spot in my presence. The same command was often repeated to thee in the law of Grace; there thou shalt finde what a weighty obligation thou liest under, to be perfect as thy Father in heaven is. 'Tis a tribute due to the Divine Justice, and as thou hast thy life from him with that obligation, to spend it wholly in virtue, and in his faithfull Service, thou canst not do otherways, without incurring his great displeasure, my Apostle was order'd by me to warn thee, and all mankind, to work your Salvation with fear, apprehension, and trembling; never to cease praying, and to be always imploy'd in some good work or other.

Thou tellest me of being a frail man; was not *Peter*, was not *Paul*, and the rest of my Apostles made of the same stuff as thou art? yet they tell thee, that their dayly and hourly conversation was in Heaven. Thou hast been often told, that he is accurs'd who will either say, or believe that God has commanded impossible things to Man. His very first Precept to him, is, that he must love God with all his heart; and wilt thou tell me that this is an impossible thing? thou beleivest, I suppose, this maxim, where the love is, there

Perfectus
& absque
macula
eris cum
Domino
Deo tuo.
Deu. 18. 13
Estote perfecti sicut
& Pater
vester celestis perfectus est.
Matt. 5. 48
Cum metu
timore, &
tremore,
operamini
salutem
vestram.
Phil. 2. 12.
Nostra
conversatio in
coelis est.
Phil. 3. 20.
Ubi amor
ibi oculus.
St. Bern.
Ubi The-
saurus
tuus est ibi
& Cor tu-
um erit.
Matt. 6. 21
Verius est
anima ubi
amat
quam ubi
animat.
Aug.

the eye is, & that other ; where thy treasure, there thy heart is. I shall add another maxim, which is no less credible, that the Soul is more assuredly there where she loves, then where she animates ; now lay thy hand on thy conscience, and tell me how often has that unruly and predominant love, which thou hast for a silly Creature, oblig'd thee to pay her a visit with all humility, respect, patience, and with all the expressions imaginable of a most tender affection ; how often hast thou intreated that object of thy lust to give thee a favourable admittance into her presence ? didst thou ever think the time long in her company ? no, tho' it were a whole day, it seem'd but a moment to thy thoughts ; would'st thou not undergoe all the fatigues imaginable, to be admitted into her favour ? nay, to purchase a smile or an amorous glance of her eye ; thou wouldst I am sure endanger, even thy sweet life. And wilt thou be backward to do as much for me ? who came from my Fathers breast, to my Servants womb, from my heavenly Palace to a dirty Stable ; from a seat of Glory, to a Land of misery ; from the company of Angels, to that of brute beasts ; from a peaceable and well-settled government, to be subject to, and under the command of a poor Carpenter, and all this was to retrieve thy lost Soul ; wilt thou

thou not, I say, do as much for me, who
 have sustain'd labour and toil the full space of
 thirty three years, being all that time needy
 and poor, as the Evangelists testify of me, go-
 ing bare-headed and without Shooes, desti-
 tute of lodging or Cloaths to defend me a-
 gainst the Weather ; All this I suffer'd to
 lodge thy Soul in Heaven for an eternity, or
 for me who have been betray'd by my own
 Disciple, deliver'd over into the hands of
 my Enemys, Scourg'd, Crown'd with thorns,
 condemn'd, and nail'd to a shameful Cross, &
 thereon dy'd to purchase for thee, as well as
 for all mankind, an Eternity of Glory. And
 shall I have no other return from thee, for
 all my aforesaid kindneses, then to tell me
 that thou art a frail man, and not an Angel,
 as if the perfection which I require of thee,
 was rather to be expected from those heaven-
 ly Spirits, then from so weak and frail a crea-
 ture as thou art. O ingratitude, beyond all
 expression, but alas ! it is the common di-
 stemper of all mankind, for they do general-
 ly despise the bounties of their Maker ; none
 is content with his State or condition ; were
 he as strong as an Elephant, as swift as a Buck,
 as light as a Bird, he shall complain that he
 wants the Sagacity of Dogs ; the sight of Ea-
 gles, the long life of Ravens, nay, he will
 repine that he is not immortal, endu'd with
 the knowledge of things to come ; his ingra-
 titude

titude will not be content with the enjoyment of that neither ; no, he takes it ill that he is not a God upon Earth. He never considers the advantages of his condition, much less the goodness and love of God to him in the benefits he enjoys. The benignity of Providence was so great in his regard, as to give him power to subdue the strongest of Creatures, overtake the fleetest, reclaim the fiercest, and outwit the craftiest. He is within one degree of Heaven it self, and yet he is not Satisfied, he would fain have Heaven for his inheritance, and the glory of Saints for his Patrimony, without any further trouble. O man, take notice of thy great folly ; wilt thou pretend to have Heaven at a cheaper rate, then I have had it, who am the only & the undoubted Heir of that blessed Kingdom. No, that must not be ; I have sufficiently suffer'd to come to the enjoyments of a crown of glory, and thou shalt enjoy it upon no other terms. Thou must labour for it, and if thou dost but begin the work, my grace shall help thee to bring it to its full accomplishment.

Let not the frailty of thy nature overbalance thy courage, let not the difficulty which thou art to encounter, oblige thee to a shameful retreat, for I shall be present with thee in all thy conflicts, to cast dust in thine enemies

Angelus
Domini
Exerciti-
um est.
Mal. 2. 7.

mies face, and to put them all to a shameful rout. Remember that thou art not only an Angel, but even a God upon Earth, for thou hast heard me say by my Prophet, of a Priest of the Levitical Law, that he was the Angel of the Lord of Hosts, and thou art satisfied that I did appoint *Moses* to be the God of *Pharaoh*. Who can deny but that Holy Men are Gods upon Earth, seeing that I have said it by one of my Prophets ; the perfections of man therefore may, and ought to be proportionably suitable, to so great a dignity, and why shouldst thou think it strange that I should expect thee to lead an Angelical life on Earth, and to raise thy self by contemplation, and spiritual dilection, above thy self, wouldst thou have the words of my Prophet to be verified in thee ? Man being in honour abideth not, he is like the beasts that perish. 'Tis certain that thou mayst, with the assistance of my grace, make so great a Progress in virtue, as to be equal with the very Angels, even in thy Pilgrimage, and to enjoy a more excellent crown of Glory, then some of them in heaven. In answer to thy Second objection, that it is impossible for man to live in the world without sin ; 'tis true that thou hast Scripture for what thou sayst. For my beloved Disciple avers, that if mortals will say that they have no sin, they deceive themselves,

Constitu
te Deum
Pharaonis.
Exod. 7.
Ego dixi
Dij estis.
Psalm. 48.

Homo
cum in
honore
esset non
intellexit.
Comparatus est in
mentis in-
sapientibus
& similis
factus est
illis. *Psalm*. 48.
Si dixerimus quia
peccatum
non habemus ipsi
nos seducimus.
Isaiah. 1. 8.

In multis offendimus omnes. *Jac.* 3. Quid est homo ut immaculatus sit, & ut justus appareat natus de muliere. *Job.* 15. Non est homo super terram qui faciat bonum & non peccat. *Ecc.* 7. Justus sepites cadit de die. *Prov.* 24.

selves and that the truth is not in them ; the same *James* my beloved Apostle, and worthy Brother confirms. In many things, says he, we all offend ; and *Job*, that perfect model of patience, and worthy object of all mens imitation, sets this question, what is man that he should be clean ? and he which is born of a Woman, that he should be righteous. But thou must understand, that Sin is properly call'd a transgression , either of the divine, or of the natural, or of the positive law. A man by Gods grace, may, and ought to be free from this, because it is a mortal sin, which he is commanded and bound to avoid, for as much as it doth give a deadly wound to his Soul. 'Tis not like to a venial Sin, for the Wise will tell thee, that there is not a just man upon Earth, that does good and sinneth not : no, for a just man falleth seven times a day, and riseth up again.

As for the instableness of mans heart, thou mayst be very well satisfied with my Apostles answer ; for I must allow him to be a better Judge in that case, then thou art ; having had a far greater triall of the world, and more experience in the hearts of men, then thou canst pretend to. For he was first a grand Persecutor of my Church, and after a Vessel of Election, to bring my name and preach my Doctrine over all the World. If thou wilt

wilt ask him what it was that wrought that great alteration in him? he will tell thee, by the grace of God I am what I am; and his Grace which was bestowed upon me, was not in vain, wherefore my beloved Brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.

Stabiles & immobiles
estote abundantes
in opere Domini
semper.
1 Cor. 15.

The wise *Solomon* is much of the same opinion, for he says that the Righteous is an everlasting foundation; take notice how my Servants all agree in their Doctrine, they all have it from the same spirit. Therefore I tell thee, that whosoever hears these sayings of mine, and does them, I will liken him unto a Wise man which built his house upon a Rock: The rain descended, the Floods came, the windes blew, and beat upon that House: and it fell not, for it was founded upon a Rock: hence thou mayst conclude that the mind of man, which of her own nature, or rather by her own evil custome, is mighty instable, and turns every way like a Windmill, will with the help of my grace be easily made stedfast; fortified by the constant practice of virtue, and by frequent Acts of Charity become as unmovable as a Rock: therefore my Apostle says, it's a good thing that the heart be establish'd with Grace. Experience 13.

Justus ejus
fundamentum
aeternum. Prov.
10.

Optimum
est gratia
stabilire.
Cor. Hebr.

perience will give it further Evidence. Thou knowest that the more fervent love is, the more it settles the Lover in the Beloved; moreover Custom, being as it were a second nature; there is nothing so difficult but may be overcome, and made pleasant, and easy by continual practice: even, so thy mind, if it be once adorn'd with divine and spiritual exercises, it will not only with ease, but fervently also and with very great satisfaction adhere firmly to me, with more assurance & comfort, then ever the rich Glutton did delight in his unlawfull pleasure and treasures. Thou hast as many, and as authentick Witnesses of this truth, as have been Saints and perfect men in the world.

M A N.

Quid est homo quod memores ejus, aut filius hominis quoniam am visitas eum. *Pf. 8.*

O Most gracious Saviour, the Eternal wisdom of God! I return thee my hearty thanks for all thy favours, and for this wholesome instruction, which thou wert pleas'd to give me. O Lord, what is man that thou art so mindful of him, or what service dost thou expect from the Son of man, that thou dost vouchsafe to visit him so often with the sweetness of thy frequent consolations? what has he deserved that thou shouldst be so free to impart thy grace unto him. Nay,

if

if thou shouldst deny him that great favour,
 and even abandon him, to his unruly passions,
 he would have no cause to complain of thee,
 for his Sins have justly deserved it. And if
 thou shouldst refuse to grant him thy prote-
 ction, yet has he no reason to repine at it.
 But grant me leave O Lord, to make known
 my grievances unto thee; when I tell thee
 of my great difficulty to attain perfection, &
 the impossibility I ly under to depress my e-
 vil inclinations. Thou dost remit me to the
 powerfull help of thy grace, as if it were e-
 ven at hand, and in my power to make use
 of upon all occasions; whereas I am always
 imploring it, nay, and often with weeping
 eyes do I crave thy mercy; yet all my pray-
 ers are ineffectual, I still being what I
 was, an empty vessel, void of all grace, cold
 in my devotion, weak, frail, and as prone
 to vice, as ever I was; where is now thy
 promise O Lord? where are thy manyfold &
 often reiterated protestations to give a fa-
 vourable hearing to all poor Sinners at any
 time, when they make their Addresses to thee.
 Ask thou sayst, and it shall be given you. *Mat. 7.*
 Seek and you shall find: Knock and it shall
 be opened unto you; For every one that
 asketh, receiveth, and he that seeketh, find-
 eth, and to him that knocketh, it shall be
 opened.

These are thy promises, here are thine own invitations; however, in all submission, I presume to say what the holy *Job* confess'd in the height of his afflictions, and what he express'd in the bitterness of his sorrowful and troubled heart; I cry unto thee, says he, and thou dost not hear me: I stand up, and thouregardest me not. I may lament with the Prophet *Jeremy*, and say, that thou hast builded against me, and hedg'd thy self about with a thick cloud, so that when I cry and shout, thou hearest not my prayer. I may likewise complain with the Prophet *Isaiah*, that the multitude of thy mercies are restrained from me. O Lord! if what these great and holy men have said be true, how can I, poor sinfull Soul, expect that my prayers will be heard; or that thou wilt comply with my earnest and humble request? I have more reason to apprehend the severity of thy Justice, then to expect the products of thy mercy, for I may well say with *Esdra*s, O Lord! I am confounded & ashamed before thy face, for my Sins are multiply'd above my head, and my iniquitys have reached up to Heaven.

S AVIO U R.

I Am the searcher of all Hearts, there can be nothing therein, that is not visible to my

my eyes. I have all their thoughts in my prospect, and all the actions of men are register'd in my book of accounts, I know that thy fears and querelous complaints do proceed from a pious, and upright minde, and therefore am resolved to give a favourable answer to every particular objection of thine. I know thou dost not doubt of the truth of my words, but thou would'st fain have the right meaning of them, and conceive at full how my words, and promises (which seem to be contradictory) may be justified in thee. Wherefore take it for a certain truth, and an infallible Rule, that none, who does what lies in him, shall perish, or ever be abandon'd by God; no, He is so mercifull a Creator, that He will refuse no body the concurrence of his grace, for he ardently desires the Salvation of all, without any exception of persons, as thou mayst easily conclude by that solemn invitation which he gives to all mankind; Come unto me, says he, all ye that are heavy, and I will give you rest; as also by that great care which he takes of every particular man, even from his Mothers womb, to dispatch one of his heavenly Courtiers, with expresse orders to keep, protect and defend him, as well from the rage of his insulting enemies, as from all other sinister accidents which poor Mortals are incident to.

Mat. II.

Angelis
suis man-
davit de te
ut custodi-
ant te in
omnibus
vijs tuis.

This *Mat. 4. 6.*

This and many more Instances I might produce, of the great tenderness that God has for man, so that none who is truly a Christian, has the least ground to doubt, but that he, and his only and dearly beloved Son also, who has suffer'd so much for men, and gave even his very Life to save them from Death everlasting, will be ready, not only to hear their prayers at all times, but also most free, to comply with their request.

But I must give thee to understand that prayer is an act of virtue, and therefore it's call'd, *Latria*, so that it is not every petition that can be rightly term'd a prayer, for this is an humble demand of decent and necessary things to Salvation. As thou art oblig'd to be firmly fix'd in the constant practice of other virtues, thou must be the same in prayer, thou must never give over, but still continue upon the same subject with God. And withal if thou dost expect to be heard, and to obtain the effects of thy prayer from him, thou must add the following counsel to my former, that is, utterly to break off with vice, and fall into a virtuous life. For what a ridiculous thing it is to think, that God will remit thee thy Sins, whilst thou art resolv'd, not to forsake them, but rather to increase them dayly. To hope for any mercy at his hands, whom thou dost dishonour, provoke and offend hourly

what dost thou think of it ? is it not to laugh at the Almighty, and to ridicule the Omnipotent ? If thou hadst dealt so with a terrene King, or with one of an inferiour degree, certainly he would be highly displeas'd with thee, and take it as a great affront, that thou shouldst crave his pardon for the wrong thou hast done him, and which thou art resolv'd not to repent ; how much more should the God of infinite Justice, the Lord of unspeakable Majesty, and the Judge of illuminate Wisdom, be incens'd against a poor, wretched creature, that would go so bare-fac'd to affront him.

By what is said thou mayst understand that the duty of a well-meaning Orator, is first to be inwardly griev'd to have ever offended his God, secondly to make him condign satisfaction for all his past offences, thirdly to purpose firmly not only to avoid Sin, but also the occasion which may bring him to it. After this worthy preparation, he then must make a sorrowful, entire, and sincere confession of all his Sins, to his spiritual Father, & fulfill exactly what satisfaction he shall enjoyn him. If thou dost perform this, and live ever after according to these dictates, thou shalt undoubtedly obtain from God the effect of thy prayer, let it be what thou wilt, either the remission of thy sins, or a further in-

crease of Grace, or any other rational request. I must confess, that he does sometimes, even as a wise and provident Father, delay the performance thereof, but it is to try, the faith, and patience of his Orators, and to exercise his Elect, even the most holy among them, that they may be worthy Presidents to others; or it is to practise their virtue and perfect resignation to his holy will, in order to gratify them with a more eminent degree of glory.

M A N.

O My most gracious Lord! thou hast now made a full and Satisfactory answer to all my complaints, objections, and Queries, but notwithstanding I am still so perplex'd with anguishes, and so troubled in mind, that I do not know what to make of my self; or where I may be eas'd of this worm that gnaws my guilty conscience, and all my trouble proceeds from a well-grounded apprehension, that I was never really contrite for my Sins, never made a sincere & sorrowful confession of them, and that I never pray'd to my God as I ought, or had that great care to amend my Life, and to avoid the occasion of Sin.

S A V I O U R

S A V I O U R.

O Man be not at all dismay'd, thou hast often heard that virtue does consist in the middle, nay 'tis the middle of too vitious extreams, even as liberality is a medium betwixt prodigality and tenacity, and therefore I would have thee to place thy self betwixt despair and presumption; betwixt an impertinent Security, and an immoderate fear; fix a firm hope in thy God, of whose mercy thou canst not despair without a mortal offence.

However I do not disallow thy fear, when it is in a reasonable degree; for the wise man will fear upon all occasions, but especially where the matter is in doubt, whether it will go well or ill with him; as in this case, thou dost not know for certain, whether thou art worthy of Gods love, or deserving of his hatred; whether thou art in the state of Grace, or in that of Sin; whether predestinate, or damn'd for ever.

M A N.

O My Saviour, to consider seriously how strait is the gate, and narrow is the way which leads to Salvation! no rational man
can

can choofe but admire the blindnefs, the vanity, the great folly, or rather madnefs of wicked men ; they know that they have a Soul which informs, and gives motion to their body ; that this Soul is ftamp'd with the likenefs and Image of her Creator ; that ſhe is entail'd to an eternity of glory, and yet they run like ſo many mad wild Boars, ſeeking where to ſatisfy their luſtful, and evil inclinations, without the leaſt thoughts of that ever-bless'd Manſion, Heaven : of that radiant day of Eternity, of that day which never will admit of any darknefs. But let the wicked (if they will be ſo obſtinate) run their courſe ; as for my ſelf, I ſhall never deſiſt ſighing after that Land of Promise, whiſt I remain in this vail of miſery, where poor man is environ'd with ſo many afflictions, and croſſes, tainted with ſo many Spots of Sin, peſter'd with ſo many brutal paſſions, plagu'd with ſo many fears and cares ; diſturb'd with ſo many fooliſh and vain curioſities ; ſubject to ſo many changes, and errors ; conſum'd with ſo many labours and toils, liable to ſo many temptations & ſnares, ſometimes ſick with over-much eating and drinking, & ſometimes alſo famiſhing with hunger and thirſt.

O Lord ! when ſhall I ſee an end put to all theſe evils ? when ſhall I be free'd from the intollerable

intollerable slavery of vice ; when shall I have thee for the sole object of all my thoughts ? when shall I thoroughly rejoyce in thee, or when wilt thou deliver me out of this mortal prison, to enjoy the liberty of thy beloved in heaven ? when shall I be bless'd with a solid peace, void of all trouble, as well of mind, as of body.

Quis me liberabit de corpore mortis hujus. Rom. 7. 24.

O Sweet *Jesus* ! when shall I be so happy as to see thee, and to stand for ever in the deep contemplation of the glory of thy heavenly Court, and Kingdom ? when shalt thou be to me all in all ? when shall I sit at that magnificent table which thou hast prepar'd from all Eternity for thy belov'd ? Alas ! here I am left a poor and banish'd creature in an enemies land, where nothing is to be seen but constant mutinies, dayly wars, and great miscarriages.

O Lord ! be graciously pleas'd to Comfort me in my banishment, and to lessen my sorrow ; for all the pleasures of this world seem now a burden to me, and not any satisfaction ; it's therefore that I long to be intimately united with thee, but my weakness will not admit of that great happiness. I would willingly hear, and think of heavenly things, but my worldly affairs will not allow it, no more will my immortifi'd inclinations, and brutish passions : my mind would fain be above

bove the World, and look with a disdain-
 eye on all it's allurements, but my flesh de-
 presses my Spirit, and keeps all my senses
 captive. Hasten then, O Lord, and set an end
 to this intestine War, take my Soul to thee
 her Creator, and my Body to its primitive
 nothing.

Thus do I unfortunate man fight against
 my self, both night and day, the Spirit would
 fain have an absolute supremacy over the
 flesh, but the flesh does thwart her, and will
 dispute the matter with the dint of her furi-
 ous and headstrong passions, and I poor
 Wretch must be the fatal field where these
 two mortal foes do fight hand to hand, but
 alas! the flesh always remains Conqueror, &
 marches off with display'd colours. There is
 no likelyhood of a peace without thy grace:
 grant therefore O Lord, that these two ad-
 versaries may joyn in a right understanding,
 and come to thee with a true sense of their
 long and obstinate rebellion; with a sorrow-
 ful and contrite heart, and with a firm reso-
 lution to live submissive to thy divine laws,
 for the remainder of their mortal life.

SAVIOR.

O Man! even as thou art oblig'd to love
 thy God with all thy heart, and to that
 degree,

degree, that thou wouldst sooner loose, even thy life, and suffer all the losses and afflictions imaginable, rather then to offend him by giving consent to the least of mortal Sins; so thou art bound to grieve more for the committing of one mortal Sin, then for any painful evil, or earthly damage, tho' it were the total destruction and ruin of thy Family. This is the grief which I call contrition, and which may be absolutely accounted the greatest in nature. My Council of *Trent* gives thee a perfect *Idea* of this great and sorrowful Sacrifice, when it defines it to be a grief of mind; and detestation of Sin, with a resolution to avoid it for the future.

Conc. Trent.
Sess. 14.
c. 4.

It is a grief of minde, that is a great regret, and an inward displeasure, which is conceived in the heart of man, for having offended his God. 'Tis also a detestation, which is hatred, and an aversion which one has to Sin, when he considers it to be a most wicked thing, a mortal enemy to God, and destructive to his own Salvation. But there must be a firm resolution made to avoid Sin for the future, and likewise the occasion which leads to it, this is a necessary consequence of that grief & hatred of sin; for if thou be'st heartily sorry for the evil committed, and dost truly detest it, thou wilt also have a will to avoid it, if not, 'tis most evident, that thou

Sacrifici-
um Deo
Spiritus
con.ribu-
latus. Psal.
50. 19.

hast

hast neither sorrow nor aversion.

This contrition, to be perfect and effectual, must have four conditions, it must be interior, Supernatural, universal and Sovereign. It must be interior, I mean from the heart; for the outward expression of grief, is at best, but a complement, and a meer illusion, whereby many poor Souls are basely deceiv'd and utterly ruin'd. The heart must be sensibly touch'd with compunction, it must be an act of the will, thou must convert thy self to God with all thy heart, and seek for him with the sorrow and tribulation of thy Soul. See how I reprehended the Pennance of the *Jews*, they made great exterior signs, even to rent their clothes but they were not at all mov'd in their hearts and therefore I told them by my Prophet that they should convert themselves to me with all their hearts, in tears and lamentations, and that they should tear their hearts and not their garments. Both Scripture and Reason does manifest this truth, that thy sorrow for thy Sins must be lodg'd in the heart, and as thy will was the principal cause of thy Sin, so it must be the chief actor in thy sorrow. Thy heart must renounce the evil which it has willfully committed, and detest the sin which it had formerly affected.

Thy Grief must issue from a supernatural
moti

Dent 4.

Scindite
cordis
vestra &
non vesti-
menta ve-
stra ait
Dominus.

Joel 2.

motive, and the reason of it is, that an action purely natural cannot be a condign satisfaction to me, for thy mortal transgression of my positive commandment, thou mayst see by the sorrow of *Saul*, who did not grieve for his sin, but for the loss of his Kingdom, which God had resolv'd to take from him, to give it to a more faithful, and obedient servant. *Antiochus's* sorrow was grounded upon the like motive; for he did not weep for his sins, but by reason of his great misfortunes. Afflictions may indeed stir up a Sinner to return to God, but they shall never be able to reclaim him from his wickedness without my Grace. To obtain which he must detest his sins, because they are infinitely offensive to God, and a great obstacle to his own Salvation; these are supernatural motives, without which thy contrition will signify nothing in order to receive the grace of God.

Thy grief must be also sovereign, that is most powerful. And the reason for it is, that it's not enough to detest Sin upon a supernatural motive, but that this motive must overrule all other, that come into thy minde, and rather detest sin by reason of the damage it brings to thy Salvation, or the injury done to God thereby, then for any natural evils which it may produce, and be ready to suffer

fer them all, rather then commit one mortal Sin. This is what Divines call detest-
ing Sin, *Supra omne detestabile*, that is, to de-
test it more then all which in the world is ca-
pable to stir up thy hatred and detestation.

Ezech. 18.

In fine, thy grief must be universal, as to
all mortal sins, without excepting any ; 'tis
therefore I order'd my Prophet to tell my
People, that they must do Pennance for all
the Sins which they had committed ; and if
the Sinner shall do Pennance for all his Sins
he shall live. The reason of it is, that mor-
tal Sins cannot be remitted, but totally, not
one without the rest, for if thou shouldst re-
serve an affection for one mortal Sin, thou
thou shouldst have an abhorrence against all
the rest, thou art still an enemy to God, and
a worthy object of his highest displeasure.
By this thou mayst perceive how grossly they
are mistaken, who pretend to be perfectly
contrite, and yet refuse to pardon injuries,
to be reconcil'd to their Enemies, to restore
unlawful goods, to avoid the immediate oc-
casions of Sin. In a word, all those that have
any wilful tye, to any particular sin, shall
have the same measure from my hands, as
Antiochus had, for their Pennance as well as
his is but imaginary.

M A N

O My most mercifull Lord ! have pittie upon me, and let my poor Soul partake of the wonderful effects of thy great clemency. I acknowledge now the great evil which I have done ; now I see the grievousness of my Sins, now I see how few have that true and perfect contrition which is so necessary to Salvation ; seeing they relapse into their habitual offences so soon ; and so easily, for had they that great sorrow for their Sins, they would be certainly more vigilant to avoid them, then to prevent the greatest of all misfortunes.

They would be also more eager to set a stop to the dangerous currant of venial Sins, since they are the preludes of a vicious habit, and that by degrees they bring us to make nothing of mortals ; for they do notably diminish the lights of our understanding, the sincerity of our minde is overclouded by them ; our heart over-rul'd ; the strength of grace, and the vigour of virtue made weaker, our Soul disorder'd, and laid open to all evil impressions.

'Tis true, they don't destroy sanctifying grace ; but they dispose us very much to lose it. All together they don't make a mortal sin,

F

but

but they dispose the Soul to fall into it. They don't directly cause death; but they create those spiritual weaknesses, & maladies which bring death with them. In a word, tho' venial Sins don't break the league and unity betwixt God and the Soul, which is grounded upon that happy foundation of grace, yet imperceptably they diminish it, and by this diminution Charity is weaken'd in us, and God by degrees withdraws from us, the chief favours of his assistance in all our spiritual necessities; consequently having less strength, we fall more easily into mortal Sin, when we are assaulted by any temptation.

By this I may easily conclude, that whoever is careless to avoid venial sins, has not a sufficient abhorrence of mortals, for there is nothing so venial but may be, through an immoderate complacency, dissolution, or recreation, become of the number of mortals, and perhaps of the most capital Sins. How then is it possible, for those that continue whole hours, nay from morning till night in Taverns, and Tipling-houses, Ranting, Drinking, Dancing, and other such like dissolutions to be excus'd from mortal Sins, since that God threatens with a woe, even those who think of unprofitable things. He does the same to those that place all their consolation and felicity in Riches. As also to those

Væ qui
cogitatis
inutile.

Mich. 2.

Væ vobis
qui ridetis
quia fie-
bitis.

K
Fac
ma
fol
Un
of a

those that in any thing belonging to nature
 take pleasure to excess. Ah ! These are my
 familiars, O Lord, wherewith I have so of-
 ten displeas'd thee ; rebellious, ungrateful,
 and perfidious creature, as I am. I have been
 created to thy Image and likeness, but alas !
 by my Sins I have made my Soul most like
 unto the Devils, those monsters of ingrati-
 tude.

*Vae vobis
 divitibus
 qui habetis
 consolationem ve-
 stram.
 Et vae vo-
 bis qui sa-
 turati
 estis. Luk. 6*

By my Sins I have often renew'd the bit-
 ter Death and Passion of *Jesus* thy beloved
 Son, O how can I worthily deplore so great
 an evil ! who will give water to my head, &
 a fountain of tears to my eyes, to lament both
 night and day my misery and malice ? To
 have contributed to thy death O Lord, is of
 all other motives the most powerful to reple-
 nish my minde with grief and sorrow ; and
 therefore do desire to hear from thy self the
 particulars of it.

*Quis dabit
 Caput meo
 aquam, &
 oculis meis
 fontem
 lachrima-
 rum ? &
 plorabo
 die ac no-
 cte. Jer. 9. 1*

SAVIOR.

K Now then, that after I had taken man
 out of the bowells of the Earth with a
Faciamus, and created him, to my own I-
 mage and likeness ; in order to make him
 sole Lord and absolute Monarch of the whole
 Universe, with full power to take and tast
 of all things that a most pleasant paradise
 could

could afford, (the fruit of Life only excepted). He the ungratefull and rebellious creature, considering the great advantage of his condition, and the greatness of his dignity, which should be to him a sufficient motive to love, obey, respect and praise me for ever; took thence occasion to mutiny, rebell and desert me, and enter into a league against me with *Lucifer*, whom I had a little before expell'd Heaven for his thoughts of Pride & Ambition; and who, from that very moment made a vow to deface and destroy my Picture, being that he could not annoy my Person. This so heinous an offence, deserv'd he should be immediately commanded out of that Terrestrial Paradise, where he was created and liv'd like a petty Prince, and where he had all other creatures, even the most furious among them, at his beck, to do with them as he thought fit.

Accepisti
argentum
& vestes a
Naaman
sed & Le-
pra [Na-
man
adhærebit
tibi, & se-
mini tuo
usque in
sempiter-
num.

4 Reg. 5.

He was therefore turn'd off as a vagabond, cast into exile, and made liable to suffer the punishment, even of the damn'd, for as he became an associate to the Devil in Sin, 'twas fit he should be his companion in torment. Thou hast heard of my Judgement inflicted on *Gehazi* my Prophets servant, and how, for taking *Naaman's* mony and cloths, for the cure of his Leprosy; I order'd that for his covetous transgression, both he and all his generation

generation to the worlds end, should share in his Leprosy, as he did in his garments. Even so have I decreed against man, who had so much affected *Lucifers* Pride and Ambition, that he should be likewise infected with his Leprosy, and as he was obedient to his suggestions, he should partake of his punishments also. Behold the fatal Metamorphosis of man, and how for imitating the Devil in his rebellion, he forfeited my resemblance, to put on that of this most horrid and hideous Monster of Hell.

Man being made so abominable by sin, and so great an eyesore to my divine Essence, I in mercy was mov'd, not to reflect so much upon the injury done to my Supream Majesty, as not to condole the greatness of his deplorable misery, & was more inclin'd to compassionate his weakness; then to be reveng'd of his crime. Whereupon to repair his loss, I undertook to mediate his peace with my heavenly Father, and in order to so great a work, I contracted with humane nature so strict an alliance, that I became both God and man, which was so grateful to my Father, that he not only forgave man all his past transgressions, but also receiv'd him into favour with all the demonstrations of joy that could be express'd. Who would ever expect that so large and so dangerous a breach should ever

be repair'd? who would ever imagine that two things so opposit one to the other, as is the divine, to humane nature; should come to subsist and remain together, not in one house, not at one table, nor in one bed, but in one and the self-same person. This is a miracle beyond the expectation of man, and indeed beyond th'expression of an Angel, for there can't be any two more contrary then is God and the Sinner: yet now what two can be more firmly united, or have greater influence, then God and man. There is nothing more sublime then God, and nothing more vile, and despicable then man. Notwithstanding, God with all humility descends from Heaven to man; and man ascends to Heaven with God; so that the action of man is the same with that of God, and whatever God is said to have done, may be justly imputed to man, because that I am both God and man.

Pulvis es &
in pulve-
rem rever-
teris. Gen.
1.

Who would ever believe that man, to see him naked after his dismal fall, and absconding in one corner or other in Paradise for to keep himself from Gods indignation and wrath, who would believe I say, that such a fordid and contemptable substance, should be in time united to God in one and the same Person?

This was a strange union indeed, and a true

true lovers knot, for when it was upon the dissolution at the time of my Passion, it did not in the least fail, but was rather violently separated, to shew what an amorous inclination I had to be still united to humane nature. Death indeed might have taken my Soul from my body, and break off that union of nature which kept them together ; but had not the power to withdraw my Godhead from either of them, for that was an union of the divine person, which I shall never relinquish, having once fix'd upon it with all the tenderness of a most ardent love.

Quod semel assum-
psit nun-
quam di-
misit .Aug.

M A N.

O Lord ! I am so much oblig'd to thee, for this extraordinary great favour, that I am not able to return thee sufficient thanks, for the way and means which thou hast taken to redeem me, and my very redemption is so great a benefit, that no Angelical tongue is able to express it. All that I can say, is, that I am bound by all the ties both of nature and conscience to love thee, and stand submissive to thy laws for ever : Thou hast deliver'd my Soul out of the infernal Dragon's jaws : and without any merit of mine, but meerly through the multitude of thy mercies, thou hast reconcil'd me to

mirabilis
Deus in
Sanctis suis

Et Sanctus
in omni-
bus operi-
bus suis.

Quis po-
test facere
mirandum
de immun-
do semine
nonne tu
qui solus
es. *Job.*

thy self, This is eternally worthy of praise. But if I consider how, and after what manner thou hast done me that unspeakable favour, I shall finde that it does exceed even that great work of my redemption. Thy works are wonderfull in all their circumstances; and tho' man when he considers one, does really believe that nothing can go beyond it, it's so prodigious in his eye, yet when he brings his mind to the serious contemplation of another of thy wonders, his former amazement is over, and his eyes are totally fix'd upon this, even to the annihilation of his senses. This his judgment of the matter does not at all diminish the greatness of thy glory, but rather gives it a more resplendent lustre, and makes appear how wonderful and holy thou art in all thy works.

But by what means O Lord wert thou pleas'd to release me out of my bondage; to cleanse my Soul of all her iniquities? Thou mightst indeed have restor'd me several ways to a perfect health of Soul, even by a word of thy mouth, without any further labour or cost, but thy liberality was so great, and so wonderful towards me, that to give me a perfect demonstration of the excess of thy goodness, and love, thou wert pleas'd to help me out of my misery, with such excessive pains

pains and anguishes, that the very thoughts of them brought a bloody Sweat over all thy limbs : and thy bitter Passion, which did immediately follow, was of force to rent and split even the hardest Rocks with grief. Let the Heavens therefore praise thee O Lord ! and all the Saints and Angels extoll thy wonders and the greatness of thy mercy ! Thou canst live of thy self independent of man, who is, at his best, but a handfull of clay ; and consequently could neither be a hindrance to thy glory, nor give it any further increase ; and if the perpetual destruction of all mankind had ensu'd the dismal fall of *Adam*, it could not have been in any respect prejudicial to thee ; for as holy *Job* says, if thou Sinnest, what dost thou against him ? or if thy transgressions be multiply'd, what dost thou unto him ? If thou be righteous, what givest thou him ? or what receiveth he of thine hand ? Thou art O Lord, so rich, that thy wealth can't be increas'd ; so potent, that thou canst not be more powerful ; and so wise, that thou wantest not the counsel of any. Thou art neither greater nor lesser, before, nor after the Creation of the World. Tho' all the orders of Holy Angels should incessantly sing thy praises, and tho' all Sublunary creatures should be constantly imploy'd in the like affair, thou canst

Si peccaveris, quid eum nocebis. & si multiplicatae fuerint iniquitates tuae, quid facies contra eum, porro si iustus eris quid donabis ei, aut quid de manu tua accipiet. *Job. 35.*

canst not be more glorious, then thou art, nor less tho' they should all combine to curse, and Blaspheme thee. When we were all thy profess'd Enemies, thou wert pleas'd to debase thy self so low, as to descend from thy heavenly Throne, into this Land of misery; to put on the habit of our mortality, make thy self liable to all our debts, and for the satisfaction thereof, to suffer the greatest torments, that the malice and rage of Man or Devil could ever invent.

S A V I O U R.

THou sayst true, O Man, for thy Love I was content to be born in a stable, laid in a manger, betwixt an Ox and an Ass, to receive a little heat by their breathing; wrap'd up in clouts, and was eight days after my Nativity circumcis'd; so early did I make an effusion of part of my blood, and spent the remainder to the last drop on the Cross for thy Redemption. It was for the love of thee that I fled into *Egypt*, where I continu'd full Seven years in want and misery, and after my return what Persecutions and troubles I suffer'd from the hands of that ungrateful, and stiff-necked Nation of *Israel*, was meerly for Love of thee. My fasting, my watching, my journeys from one place to another,

nother, and often disappointed (tho' weary and faint) of a place to shelter me from th' inconveniencies of foul weather, was wholly for thy sake. *In Fine*, all the miseries and tortures which thy Sins had deserv'd, were experienc'd by me solely upon th'account of thy Love. For I was innocent and without the least spot of Sin, free from all fallacies or circumventions, and never offensive to any, tho' I was wrong'd and highly injur'd by all.

For thy sake, O man, was I betray'd by my own Disciple, apprehended by an unruly and Malignant Rabble, forsaken by my Friends, deny'd by the chief of my Apostles, sold to my Enemies for a trifle, Arraign'd before a Judge; accus'd as a Criminal, Sentenc'd and condemn'd as a notorious Malefactor; expos'd to the Scoffs and derisions of the Multitude: Before my Execution I was scourg'd with no less cruelty, then shame and disgrace: deliver'd over to th'insolence of insulting, and bloody Soldiers, who Crown'd me with Thorns as a Mock-King, in derision and Scorn. *In Fine*, I was led to execution, nail'd to a shameful Cross, expos'd to the view of all the World between two Thieves, as if I had been an Impostor, a Cheat, and the worst of Men. At last, O man, amidst these excessive pains
of

Pater in
manus tu-
as com-
mendo
Spiritus
meum.
Ecce ego
mitte me.

of my Body, and far greater anguishes of my Soul, overwhelm'd with sorrow and confusion, I pour'd out my last Breath in th'arms of the Cross, recommending my Spirit into the hands of him that sent me, at my own request to purchase thy Redemption.

Propter
Scelus po-
puli mei
percussi
cum. *Isa* 53

Give ear, O man, to the sorrowful description which my Prophet gives thee, as well of my Person, as of the torments which I have suffer'd for thee. There was no beauty in him, says he, nor comeliness, and we have seen him despis'd, and made the most abject of Men ; he was a man of sorrow, and knowing infirmities. We hid, as it were, our faces from him ; he was despis'd, and we esteem'd him not. He surely hath born our infirmities, and our sorrows he hath carry'd, and we have thought him to be, as it were, a Leper and stricken of God, and humbled : and he was wounded for our iniquities, he was broken for our Sins : The discipline of our peace was upon him, and with his stripes we are heal'd : God, says he again, has laid on him all our iniquities, and hath stricken him for the Sins of his People.

Agnosce
homo
quam gra-
via sunt
vulnera
pro quibus

Acknowledge therefore, O man, how great those thy evils were, that oblig'd me the only and dearly lov'd Son of God to be thus wounded, mangled, and bruised to cure them. Certainly, if those Sores had not been mortal,

tal, and even the fatal causes of the eternal death of thy Soul, I had never suffer'd so cruel a death for her recovery. Can there be a more considerable or a pressing motive to lament and abhor thy Sins, then to remember that they were the only cause of all my sufferances, and even of my most bitter death upon the Cross. The *Jews* went once through *Jerusalem*, and bewail'd the destruction of that Royall City, and the loss of their King: how much more reason hast thou to lament thy great misfortune, to have occasion'd my death, who am thy King, thy Redeemer, and he only that can either pardon thee thy sins, or condemn thee for them to an eternity of pains.

O man, let this consideration be the constant subject of thy serious meditations; it will pierce thy heart, unless it be harder and more obdurate then the very Stones. This very consideration made one of my faithful servants to say, that it is a shameful thing for Christians not to acknowledge the evils, which sin has brought upon them, when they consider, what so supream a Majesty, as that of the Son of God, has been oblig'd to suffer for them. The Son of God says he, takes compassion on the miseries of man, and weeps for sorrow; whilst insensible man, who is overwhelm'd with his own sins, is not concern'd at all.

necesse fuit unigenitum Dei filium vulnerari. Si non essent hæc ad mortem, & ad mortem semperpiternam, nunquam pro his filiis Dei moreretur. *Bern. Ser. 3. de nati. Dom.* Pudet itaque dilectissimi propriam negligeret dissimulare passionem, cui tantum a Majestate! tanta videtur exhiberi: Com passionem compatitur filius Dei & plorat, Homo patitur & ridebit. *Bern. ibid.*

MAN.

M A N.

O My dear Lord and Master, thou hast said enough to conquer my heart, and to bring also the whole universe to admire the greatness of thy love for man. For what can be more worthy of our admiration than to behold a God of so infinite a Majesty finish his life under the notion of a notorious malefactor, upon a shameful Cross, and betwixt two Thieves. Had I seen a man (tho' he were the basest and most vile amongst the People) brought to that misfortune, as to be condemn'd (for his crime) to dy so cruel a death, certainly I could not choose but compassionate his condition, and condole that his misdemeanours should have brought him to so great a distress. If it be then a subject worthy our compassion to see a man of that inferior rank and condition, for his own crimes in so deplorable a state, what will it be, I pray, to see, not a man, but the Lord of all created things, (for the Sins of his servants) reduc'd to that extremity ? Can there be any thing more wonderfull, then to see even God himself plung'd into so great an abyss of anguishes and pains for the sins and wickedness of wretched Men ? If the calamity, and misfortune suffer'd, must be retaliated
with

with a trembling and astonishment, proportionable to the worth and dignity of the person that suffers, O ye Angels of Heaven! who have a perfect knowledge of the greatness, and excellency of my benign Jesus, our gracious Redeemer, and your Creator; tell me how great was your grief, how stupendious your astonishment, how excessive was your lamentation and trouble, when you have seen him hang on that hard and uneasy cross? The Cherubins, (whose figures) God had order'd in the old Law to be plac'd on each side of the Arck of Alliance, look'd then at each other with admiration, to behold this bloody Sacrifice of that innocent and immaculate Lamb for the redemption of mankind, Nature it self stood amaz'd, and all creatures were interdicted their inbred inclinations and functions. The Principalities, and Powers of Heaven trembl'd at the very consideration of the unspeakable goodness of God, tho' so intimately acquainted therewith. What then shall become of those that do not swim in the waves of so great an ocean of admiration? or what of those that are not drown'd in the Seas of so great a bounty? are not they depriv'd of their senses, even as *Moses* was on Mount *Sinai*? where the figure of this bloody sacrifice was so lively represented to him, that he cry'd out with

Dominator Domine Deus
 misericors
 & clemens
 patiens &
 multæ miserationis.
 a loud *Exod. 34.*

a loud voice; the Lord; the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth. So much Surpriz'd was he at the view of thine excessive goodness, O Lord, that he could not forbear praising thy mercy in the hearing of all the multitude of *Israel*. The Prophet *Helias* cover'd his face as God pass'd by him in the splendor of his glory, much more then should all mortals cover theirs to behold Gods profound humility and annihilation. Now not overthrowing mountains, and splitting Rocks with his infinite power; but expos'd to the view of a malignant and most wicked Nation, and in so terrible and dismal a posture, that even the Rocks and Temple were rent asunder with an excess of compassion. What man of Steel, what heart of brass will not relent, and open his breast to lodge therein the love of so charming, so gracious, and so bountiful a God. O height of charity! O profoundness of humility, never to be paralel'd! O unspeakable mercy! O Abiss of incomprehensible bounty! O my most gracious Lord! If I be so much oblig'd to thee for redeeming me, how much more am I bound to thee for the means which thou hast taken to redeem me? Thou hast redeemed me with pains, with sorrow, with scorns, with reproaches, with nails and thorns, and hast been made
the

the derision of men, and even the most vile of the whole world. However O Lord, by thy contumelies, thou hast honour'd me; by thy false accusations thou hast defended me; with thy blood thou hast wash'd me, by thy death thou hast reviv'd me: and by thy tears thou hast deliver'd me from a perpetual weeping and gnashing of teeth.

O heavenly Father! how tenderly thou lovest thy Children: thou art indeed that good, and faithful Pastor, thou givest thy self as food to thy flock. O faithful keeper, who hast laid down even thy precious life for to protect and defend thy Sheep which thou hadst in thy keeping, what thanks, or what service can I return thee for so great a favour? with what tears can I recompence thy weeping, or what life shall I bestow upon thee, for that pure and holy one which thou hast given for me? Alas! there is no proportion betwixt the life of man, and that of God; betwixt the tears of a silly creature, and that of an omnipotent Creator. 'Tis true, thou hast not suffer'd for me alone, but for all the world; all I therefore think my obligation the less to thee, no, no, for tho' thou shed'st thy most precious blood for all mankind, yet it was after such a manner, that every particular man receiv'd the benefit from thy sufferings. *In fine*, thou didst

G

suffer

suffer thy bitter and bloody passion as well for me in particular, as thou hast for all in general. O my God, thy charity was so immense, that if but one alone of all mankind were criminal, even for that one man, thou wouldst have suffer'd what thou didst for all; how much then am I oblig'd to thee who hast bestow'd so many, and such great favours upon me, and who wouldst have done far greater things to purchase my Salvation, if necessity had requir'd it.

S A V I O U R.

I Would have thee, and all other creatures of the same *Species* to tell me, whether there was, or can be any benefit, obligation or grace greater; then what I have confer'd upon thee; let all the Choirs of Angels declare, whether I had exhibited the like favours to them, or given them any such proofs of my excessive kindness, and of my ardent love, and after all, wilt thou refuse to consecrate thy self wholly unto me? wilt thou deny to sacrifice all thine actions, inclinations and passions to my divine will and pleasure? Thou can'st not deny but that thou art wholly mine by three several titles. First, because I created thee, thou, with all that thou hast belongest to me: Secondly, because I re-
deem'd

deem'd thee, thou art mine as aforesaid, but by a more strict title : Thirdly, because thou hast promis'd in thy Baptism to be mine for ever ; and therefore, without committing a Sacrilege, thou canst not dispose of thy self otherwise : why then dost thou delay to give thy self wholly to me, and without any reserve, being thou art mine already by so many just titles ? O Ingratitude never to be parallel'd ! O hardness of heart never to be sufficiently admir'd ! Thou art certainly more obdurate, then ever the most impenetrable Rocks, since that thou wilt not relent and suffer thy self to be gain'd by so many, and such extraordinary great favours. There is nothing so hard but may be mollifi'd by some art or another ; the most obdurate mettle is mollifi'd by fire ; Iron is made pliable by the same element ; the hardness of an Adamant is overcome and made soft with the blood of a Buck ; but thy heart, O man, is harder then any rock, harder then steel, harder then the very Adamant ; being neither the fire of Hell, nor the charms of thy heavenly Father, no, nor the blood of the most immaculate Lamb can mollify it, and make it tractable and submissive to my commands. How dost thou think I can bear such horrid ingratitude ? I lov'd thee, and thou dost hate me ; I have laid several obligations on thee,

and thou dost forget them all, being thou art not asham'd or afraid to offend me at all hours, and upon all occasions. O man! what can'st thou love if thou dost not love me? what favour can move thee to a kinde return, if my benefits can't prevail? how canst thou but love, serve and worship me, who am so much inamour'd with thee, who have sought thee when thou wert lost, with so much care and diligence; and who have redeem'd thee from all evil with so much labour and toil.

Si exaltatus fuero a terra omnia traham ad me ipsum. Thou hast heard me say, if I be lifted up from the Earth, I will draw all men unto me; but with what chains, with what violence dost thou think? with the violence of my Superabundant charity, and with the chains of my manyfold favours. Who will be so great an enemy to his own Salvation, as to refuse to be tied with those cords, and bound fast with those chains. If it be death for a man not to love me, what will his punishment be if he hates me, and makes nothing to transgress my commandments? Is it possible O man, that thou shouldst be so Tyger-like as to stretch thy hands to nail mine to the shameful cross of thy wicked passions; mine I say, which were so liberal to thee, and so necessary to thy Salvation, that they freely and without compulsion offer'd to be trans-

peirc'd

pierc'd to the wood of the Cross.

A lascivious woman having solicited the Patriarch *Joseph* to dishonour his Master, by committing adultery with her ; was frustrated of her intention by his worthy defence, in these words, behold, my Master knows not what is with me in the house, and he has *Gen. 39.* committed all that he hath to my charge ; there is none greater in this house then I, neither has he kept any thing from me, but thee, because thou art his Wife : How then can I do this great wickedness, and sin against God ? as if he had said, seeing my Lord and Master was so good, and so liberal to me, since he has intrusted me with his affairs, and that he has so great an esteem for me as to make me his favourite, & sole overseer of his house, and fortune ; how can I be so ungrateful to him, after so many great favours, as to defile his bed with so horrid a crime ; no, I can't attempt it. If these terrene favours have deserv'd so worthy a return of gratitude, what love, what service, what submission should I expect from thee for thy Creation, for thy Redemption, for all the labours and toils I endur'd in the space of full thirty three years to procure thy Salvation. *Joseph's* Master did intrust him only with what earthly substance he had, but I gave thee both my self, and all that I had, which is infinitely more then

what *Joseph* receiv'd from his Master : Heaven, Earth, Sun, Moon, Stars, Seas, Floods, Fowls, Fishes, Trees, Beasts, of all kinds : In a word, all that is precious under or above the Heavens, are my free gifts to thee,

Omnia vestra sunt, five Paulus, five Apollus, five Cephas, five mundus, five vita, five mors, five presentia, five futura ? says my beloved Apostle : All things are yours ; whether *Paul*, or *Apollus*, or *Cephas*, or the world, or life or death, or things present, or things to come, all are yours ; that is to say, All have I created in order to thy Salvation, nay, to indear thee more to me, I have given my self to thee in several respects ; for I am thy Father, thy Pastor, thy Saviour, thy Master, thy Physician, and the Price of thy Redemption.

omnia enim vestra sunt. 1 Cor. 3. Since 'tis so certain that I have given all into thy hands, how canst thou have the hands or face to offend me ? how canst thou be so impious to so good a Father ? so ungrateful to so liberal a benefactor ? and so obstinate a Rebell to so bountiful a God. O unhappy man ! thou art more ungrateful then the very beasts, more headstrong then the most fierce among them, and more insensible then the very Stones. Is it possible that thou art not mov'd at all this ? and that thou art resolv'd never to relinquish thy wickedness ? what wild Boar, what Lyon, what Tyger would be so unmindful of benefits, as to injure him from whom they receiv'd them ? St.

Ambroso

Ambrose will tell thee of a Dog that rambl'd *St. Ambr.*
 a whole night barking and howling for the *lib. 6.*
 death of his Master who had been murther'd *Hexame.*

in the Road ; next morning a multitude of
 People came to view the Corps among which
 was the man who had kill'd his Master ; this
 animal runs at him, and holds him fast, look-
 ing on the by-standers with such a mournful
 countenance, as if he had desir'd Justice,
 whereupon the murderer was apprehended,
 and forc'd to confess his crime, for which he
 was immediately sentenc'd to dy. O man ! If
 a Dog for a piece of bread, had so great a
 love for his master ; and was so faithful to
 him, as to lament and vindicate his death,
 wilt thou not be displeas'd at thine ingrati-
 tude, and principally when a dumb beast re-
 prehends it, and teacheth thee to be grateful ?
 If that irrational creature was so much in-
 cens'd against the murderer of his Master ;
 why art thou not displeas'd with those that
 have slain thy gracious Lord and Master ? and
 what are they but thy Sins ? 'Tis true, O man !
 thy Sins have taken me, have ty'd me, have
 scourg'd me, have crown'd me, have nail'd
 me to the Cross, and were the sole occasion
 of my bitter death ; for the Jews could ne-
 ver have the power to crucify me, but that
 thy Sins did both arm and incourage 'em to
 it. Wherefore then art thou not highly dis-

pleas'd with them? why dost thou not bend all thy wrath and fury against them, seeing thy divine Master crucify'd by them before thine eyes? and especially since my Death and Passion was design'd to breed in thy heart an eternal hatred of Sin. It was in order to destroy Sin that I suffer'd death; It was to set a stop to thy feet and hands, which are so prone to evil even from thy very cradle, that mine (as an oblation for their evils) were nail'd to the Cross. How art thou so impious, as to live after such a manner, that all my pains taken for thy Salvation, will signify nothing. Why dost thou not tremble at the very mention of Sin? seeing me suffer such cruel torments to destroy, and root it clean out of the world. How canst thou be so rash, and so great an enemy to thy poor Soul, as to dare to offend me, seeing Heaven open to cast forth its thunderbolts upon thy criminal head, and Hell with a dilated mouth ready to swallow thee both body and Soul?

M A N.

O My God, my King, my Saviour, my Judge, and my only comfort! Thou art I confess the Eternal Wisdom, and thy words to me are Spirit and Life, for they have made me resolve to bid adieu for ever
to

to Sin, and to plant virtue where vice was before in great request ; but give me leave to ask thee what would the benefit of my redemption avail me, if that of my Justification had not ensu'd ? for by this it is, that the virtue of the former is appli'd to the diseases of my Soul ; and even as a plaister (tho' never so sovereign) will signify nothing except it be laid unto the wound, so that heavenly medicine would be of no use or advantage to me, if it had not been appli'd, by the mediation of this unspeakable benefit, to the bruises which I receiv'd in that fatal field of *Eden*, where all mankind were shamefully foil'd, and quite overthrown in the Person of *Adam*. The Sanctification of man does chiefly appertain to the Holy Ghost : 'Tis his prerogative to prevent the Sinner with the sweetness of his mercy, then to call him, being call'd, to justify him, and being justifi'd to direct him, and leade him on to the end of his course, and then to gratify him with a crown of glory : wherefore I may justly say, that this very benefit is the happy complement of all others ; for by this man is register'd in the number of Gods children, discharg'd of the main weight of his iniquities, deliver'd from the dominion and Tyranny of the Devil ; reviv'd from Death to Life, brought from the state of Sin, to that of Justice

Nemo potest venire
ad me nisi
Pater meus
traxerit
illum. *Jos.*
44.

stice, and of a child of malediction and woe, he becomes the Son of God and Co-heir with thee in thy Glory. But this cannot be perform'd without the peculiar help and assistance of the holy Ghost; as thou hast declar'd to thy beloved Disciple in these words, No man can come to me, except the Father who has sent me, draw him: whereby I conceive that neither free will, nor the power of humane nature, can withdraw a man from Sin, and bring him to Grace, unless he be help'd on by the vertue of thy divine power.

The Angelical Doctor *St. Thomas* commenting upon these words, says, even as a Stone by its nature still falls downwards, and can never ascend without some exterior assistance; so man overpress'd by the corruption of Sin, tends always downwards, and is powerfully hurri'd on by his inbred inclinations to the love and desire of terrene, and transitory things; but if he be minded to aim higher, that is, at the love, and supernatural desire of heavenly things, he must implore the assistance of thy Divine Spirit, without which, he shall never be able to make any progress in virtue.

SAVIOUR.

S A V I O U R.

O Man thou sayst well, but I would have thee practise well what thou sayst, for 'tis the practise and not the discourse of good things that can make thee grateful to me; the serious consideration of this unspeakable benefit, should indeed press thee to it, & make thee most diligent to atchieve it, which is a matter of greatest moment to thee; for by this, thou art reconcil'd to me, and cleans'd from Sin, which is the worst of all evils, and the only evil I most hate and abhor; it alone is able to bring my indignation and wrath upon thee, as thou mayst understand by my Prophet who says of me; Thou art not a God which taketh pleasure in wickedness; neither shall evil dwell with thee. The foolish shall not stand in thy sight. Thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing; the Lord will abhor the bloody and deceitful man. Thou seest by this that Sin is the greatest of all evils; nay, 'tis the very root and origine of them all. On the contrary, to be in my favour & the object of my most tender affection is a real happiness, the fountain of all goodness and the solid foundation of all other favours and virtues. Why dost thou then delay thy endeavours,

Odisti
omnes qui
operantur
iniquita-
tem; per-
des omnes
qui loquun-
tur men-
dacium.
Psal. 5.

vours, & refuse to concur with my holy inspirations? If thou wouldst once firmly resolve an amendment, & imploy all thy faculties to destroy Sin in thee, thou shouldst then receive the benefit of Justification, by which thou art deliver'd from that pernicious evil; and of a mortal enemy thou art made my friend, not in a common degree of friendship, but in the most supream that can be thought of; which is that of a Father to his Son. My Evangelist extols this extraordinary favour very highly, where he says, behold what a manner of Love the Father has bestowed upon us, that we should be call'd the Sons of God, and be so too.

Videre
qualem
charita-
tem nobis
dedit pa-
ter, ut filii
Dei nomi-
nemur &
filius. 1.
Jo. 3.

Take notice of this O man! and consider seriously how I am not content to give thee the bare denomination of my Son; for a man may bely his name, and act contrary to his qualification; and therefore I say thou art not only my Son by name, or by any other groundless title; but really and in truth thou art so when justifi'd. This is a prime favour indeed, for if it is so great an evil to be a reprobate, and consequently odious to God, what an unspeakable happiness it is to be lov'd by him and confirm'd in his grace. 'Tis a maxime of Philosophy that the more a thing pertakes of goodness, the more its contrary will have of evil, the Love of God a-

bore

bove all things is the *Summum bonum* of man, therefore the greatest evil must be Sin, which makes him odious to God, and the fatal object of his just indignation and wrath. It were a great happiness if thou wert a favourite to thy Superiours, to thy King, or to some other crown'd head, thou wouldst think thy self made for ever, but 'tis a far greater happiness to be in my favour, who am the Ruler of all earthly Potentates, the best of Fathers, and the chiefest of Lords ; for all the Powers, Principalities and Dignities of the world, in reference to me, are no more then just nothing. O Man, thou shouldst therefore value thy self upon this account, and the more, because thou hast receiv'd it *gratis*, and when thou wert my mortal enemy. For as it is most certain that before thy Creation thou couldst do nothing that might induce me to create thee, for then thou wert but a rude lump of clay, without any form or fashion, even so 'tis most evident, that after thy relapse into sin, thou couldst do nothing, which might move me to grant thee the benefit of thy Justification, not because thou wert nothing, but by reason thou wert an ill man, and therefore most odious, and abominable to me.

Cum Inimici esse-
mus. *Rom.*
5. 10.

Rudis in-
digestaque
moles. *Virg*

O Man, consider seriously these evil consequences of Sin ; by it thou art clear out of
my

my favour, thou art villified in my sight; and banish'd from my presence, thou art cast from the converse, and company of my Saints, and Angells; thou art forbidden my heavenly Pallace, and because thou hast a far greater love for the Creatures then for me, who am thy Creator, 'tis just thou shouldst be dealt with accordingly; thou hast forsaken me to serve them and the Devil too, who is the worst of Masters, therefore he is licensed to torment thee for an Eternity, and 'tis but what thou hast deserv'd for offending so good, and so gracious a Lord as I have been to thee. To this great disaster may be added another altogether as dreadful if not more, which is the immortal worm which shall perpetually gnaw the consciences of those miserable and unfortunate wretches in Hell. A place full of woe, and misery, the Region of everlasting darkness and confusion, where there is no order, no rule, no union, no friendship, no joy, no comfort, no peace, no rest, no satisfaction, no hopes; but perpetual horror, lamentation, gnashing of teeth, rage, blasphemy, cursing and also all other cruelties imaginable; these are the fatal products and punishments of Sin; but of all these I discharge those whom I do Justify, for when they are reconcil'd to me, and whilst they remain in my favour, they are

Terra miseræ & tenebrarum
ubi nullus ordo, sed sempiternus horror inhabitat.
Job. 10. 22.

are no more the Children of wrath, and perdition, no more Servants and Slaves to the Devil, no more inclin'd to obey the dictates of the world, and the flesh; *In fine*, they are under the wings of my protection, shelter'd from the rage of *Satan*, and from the most dreadful rigour of his everlasting torments.

M A N

O Most gracious Saviour ! I am thoroughly convinc'd of the truth of thy words; I confess that Sin is the greatest of all evils, and that the greatest misfortune that can befall a poor man in this world, is to lie under the tyranny of so hellish a monster; for it does not only deprive his Soul of thy grace, but also robs her of all the supernatural treasures and gifts of the Holy Ghost, which she had receiv'd in her Baptism, and which brought her to that height of honour, as to become thy beautiful and dearly beloved Spouse. No sooner is she degraded thus, and forc'd out of that super-eminent & glorious Station, but Sin sets on her again to finish what it had left undone, he wounds her even to death, and after he has taken the most precious of her goods, he plunders her of the least considerable, as are her natural gifts. For man being a rational creature, and Sin
being

being an act contrary to reason, 'tis consonant to nature that one contrary should strive to destroy to'ther ; consequently the oftner Sin is multiply'd, the more it disturbs, and destroys the powers and faculties of the Soul, not in themselves, but in their operations. 'Tis by this means that Sin gets dominion of the Soul, and makes her run what course he pleases ; if she has any remaining inclination to virtue ; Alas, she is become so weak, so sloathful, and so inconstant that she cann't attain to the practise of it ; but if she be solicited to evil, she flies at it with as much eagerness, as we may see a Cat run at a mouse ; If any temptation knocks at her door for her consent to a rebellion against thee O Lord, she likes of the proposal, and gives her assent to the evil (tho' she be convinc'd that it is the renewing of thy Passion) But Sin stops not here ; it strips the Soul of her liberty to pay unto thee O Lord, the daily tribute of her submission, and holds her fast in a chain, to follow the beck of her mortal enemies, the world, the flesh and the Devil, and also to please the gust of her unruly Appetites. Thus that noble Princess which has her extraction from Heaven, and which was heretofore thy charming Spouse, the beautiful Daughter of thy eternal Father, and the faithful resemblance of the most Blessed Trinity ; is now

Rursum
crucifigen-
tes Chri-
stum in
cordibvs
vestris.

Heb. 6.6.

Faciamus
hominem
ad imagi-
nem & si-
militudi-
nem no-
stram.

Gen. 2.6.

Cecidit
Babilon
Civitas

illa Sancta
& facta est
habitatio
Dæmo-
num. Isa.

21.9.

by

by Sin brought to a Babylonish Captivity worse by a thousand degrees, and more insufferable than that of *Egypt* was to the Children of *Israel*. But alas, I finde her condition to be yet worse, for all her spiritual senses are wholly Stupifi'd, and to that degree that they can't hear thy voice, nor see the radiant light of thy divine Inspirations: They can't smell the sulphurous scent of thy dreadful thunderbolts which are ready to drop down upon their criminal and guilty heads; the sweet perfumes of thy divine virtues, and the rare examples of thy Saints can't prevail with them; no, they can't tast of thy Chalice, nor feel thy Scorges, nor acknowledge thy Benefits (tho' they are sufficient to melt a heart of Steel,) *In fine*, Sin, takes quite away the peace, the joy and the tranquility of a good conscience; it does extinguish the fervour of the Spirit, and leaves poor man fordid, maculate, deform'd, and abominable in the sight of God, and of all his Saints. Yet by the benefit of thy Justification we are happily deliver'd from all these plagues, & evil consequences of Sin; and the abyss of thy divine mercies is not content to have forgiven us our offences, and receive us into favour; but does also expell all those evils which are inseparable from Sin, leaving our interiour man, in the real possession of his

former prerogatives, and likeness to God. Thou dost heal up our wounds, wash off our spots, break loose the fetters and chains of our iniquitys, destroy the yoke of our evil desires; retrieve us from the slavery of Satan, qualify the fury of our unruly passions, and the heat of our vicious affections: Thou dost likewise restore to the Soul her former freedom, and beauty, revive her interiour senses, dispose them to the exercise of all good works, and to the abhorrence of any that's bad. Thou givest strength to resist manfully all the temptations of the Devil, and to go through all the difficulties that might hinder the practise of virtue, and their increase of devotion. *In fine*, my Sweet Saviour, thou dost so absolutely revive, and repair our interiour man, and all his faculties, that thy Apostle Scruples not to call such men, Justifi'd Souls; metamorphos'd natures, new modell'd Spirits, & Creatures of another stamp. This innovation is so great, and so much to be admir'd, that it's worth our labour to finde out how, and after what manner it is perform'd. O my Saviour, thou alone canst tell me truly the nature of it, and the only one that can impart so great a blessing to my poor and languishing Soul; wherefore let me hear thy solution to the matter.

SAVIOUR.

THou must know then, O man ! that this so great a renovation, when 'tis perform'd by the means of Baptism, may be call'd Regeneration ; but if it be done by Contrition, and with the assistance of Penitance, then 'tis call'd resurrection, not only because the Soul is rais'd from the Death of Sin, to the Life of Grace, but by reason it resembles so nearly the glorious beauty of future Resurrection. No mortal tongue is able to express the radiant Splendor, and supereminent beauty of a Justifi'd Soul ; 'tis a mystery reserv'd to my Holy Spirit, who made her so glorious, with a design she should be his own Temple and place of residence. Were all the wealth of the World, all the imaginable dignities and honours of this life, all the natural Graces and gifts, together with all the acquir'd virtues, and all other earthly advantages that can be thought of ; conferr'd with the beauty and treasures of a Justifi'd Soul ; all, in comparison with her, is vile, obscure, ill-favour'd, and of no value : No, for there is as much difference betwixt the life of Grace, and the life of Nature, betwixt the beauty of the Soul Justifi'd, and that of the body ; betwixt the interior

Riches of such a Soul, and the exterior of the body, as there is betwixt Heaven & Earth, betwixt the Spirit and the body, or betwixt Time and Eternity. Because all these are circumscrib'd with certain limits, they are temporal, they appear handsom to corporal eyes, and require only my general concurrence to support them, whereas the other depends on my particular and supernatural influence; and have no prefix'd bounds, because I am their object, and they are so precious in my sight, and of so great an estimate, that they provoke even my divine Essence to be ardently enamour'd with their beauty. I might have wrought all these wonders with my sole presence, yet I would not; but was pleas'd to adorn the Soul with my infus'd virtues, and the Seven gifts of my Holy Ghost, whereby not only her Essence, but even her very faculties are cloth'd and adorn'd with those habitual and heavenly dresses.



Besides all these divine favours and benefits she is made happy with the constant presence of my divine Spirit, and of the most adorable Trinity, for all resides in a justifi'd Soul to teach her how to manage so great a treasure to her best advantage; wherein I act the part of a most loving Father, who is not satisfi'd to have given Riches to his Son, but gives him withal a Tutor that knows how

to

to Administer them well. Thou know'st that a multitude of vipers, Serpents, and Dragons, I mean of evil Spirits, enter into the Soul of a Sinner, and makes her their habitation, as thou mayst reade in my Gospel, but 'tis otherwise with a justifi'd Soul, for I with my Father, and Holy Spirit dwell there, and having banish'd thence all evil, and Infernal Spirits, we make her our temple, our throne, and Garden of pleasure; as thou mayst finde in St. *John*, where I say, if a man love me he will keep my words; & my Father will love him, and we will come unto him, and make our abode with him.

Luc. 11.
Si quis diliget me,
Sermon-
meum ser-
vabit, &
Pater me-
us diliget
eum, & a-
d eum veni-
emus, &
mansio-
nem apud
eum facie-
mus. *Joan.*
14.

All the Doctors of my Holy Church, as well Ecclesiastick, as Scholastick, grounded upon these my words, do firmly believe that my Holy Ghost dwells in a justifi'd Soul after a certain and peculiar manner, and say moreover that he does not only confer his Gifts upon her, but comes himself along with them, with a fix'd resolution to cleanse, Sanctify and adorn her, as well with his constant presence, as with all his heavenly treasures.

O man! if all these extraordinary favours be not able to mollify thy flinty heart, and force it to leave and forsake the paths of Sin, and to gather also all thy Scatter'd affections, and lead them towards me, who am the

most deserving of them, I shall add more pressing motives to bring thee to so good, so gracious, and so beneficial a resolution.

The *First* that occurs is, that all the justifi'd are my living members, so that I love and cherish them as my own, and am no less careful to provide for them, to protect and comfort them, then were they all parts of my proper body; nay, without any intermission I influence them with my inspirations and graces, even as the head communicates his vital Spirits into all the rest of its members; moreover my Eternal Father beholds them with a gracious eye, as being my living members, united, & conporate with me by the participation of his divine Spirit, and therefore all their deeds are grateful and meritorious to him, as being the worthy products of my lively loving and gracious Children, and because that all their virtue, and power of doing well, proceeds from me alone.

This certainly is a great encouragement to all justifi'd Souls to crave what favours they stand in need of, and to ask of my heavenly Father, with a great deal of confidence, and hopes to obtain their requests: being it is not only for themselves they ask it, but also for me, who am highly honour'd in them, & with them; for no man will deny but what the members do, the head does the same, &
what

what is confer'd upon the one, is also confer'd upon the other; consequently being that I am the head of the justifi'd, what they ask for themselves, they ask the same for me.

My Apostle says, that whoever offends and wrongs my members, wrongs me likewise, & whoever persecutes them persecutes me also; & whoever honours them, or gives them any relief in their distress, I own the favour as done to my Self; what a main comfort this is to a Just man? when he considers that what boon he begs from the Father of Heaven for himself, he begs the same for me, who am his dearly beloved Son; sure this is a principal ground for thee to hope that thou wilt not be refus'd what favour thou dost request of him. For when a kindness is exhibited to one for the love of another, the favour is chiefly done to him, for whose sake it was granted, and indeed thou oughtest to believe that when thou shewest mercy to the poor for Gods sake, thou art not only merciful to them, but even to God himself.

Quam diu fecisti uni ex his fratribus meis, mihi fecisti. Matth. 25. 40.

M A N.

Blessed be thy holy name for ever, my dear Jesus, for thou hast replenish'd my heart with unspeakable joy, and my Soul does thirst so much after thee, the Fountain

Cupio discere & esse cum Christo. Philip. 1. 23.

of life, that she often desires with *St. Paul*, to be deliver'd from the Prison of her frail, ungrateful, and rebellious flesh, to stand in thy glorious presence for ever. This I know is the reward of all justifi'd Souls ; For as thou makest use of thy Justice against Sinners who depart this life without Pennance, and dost cast them headlong into the extremity of Hell-fire : so thy mercy receives all true penitent Souls into life everlasting : And tho' thou canst forgive them their Sins, and receive them into thy favour without communicating thy Glory ; yet thou wouldst not deprive them of so great an advantage, for those that thy mercy does absolve of their Sins, thou dost Justify, and those whom thou dost justify, thou makest them thy Children, and those whom thou dost take for thy Children, thou makest them thy Heirs, and joint-heirs with thy self in thy Kingdom of Glory.

Non sunt
condignæ
passiones
huius tem-
poris ad
futuram
gloriam
quæ reve-
labitur in
nobis. *Rom*
8. 18. quod
Momenta-
neum est
in presen-
ti, et leve
tribulatio-
nis nostræ,
supra mo-
dum in
sublimi-
tate æter-
num glo-
riæ pon-
dus operat
2 *Cor.* 4. 17.

This is the grand foundation of that lively hope, which does rejoyce and comfort the just in all their tribulation, for when they see themselves oppress'd with any disasters, loaden with afflictions, depress'd with infirmities, reflected upon by their Neighbours, Persecuted by their Enemies : they consider seriously, and believe, that the sufferings of this present time, are not worthy to be compar'd with the glory which shall be reveal'd

in them. They firmly believe also, that their light affliction, which is but for a moment, will work for them a far more exceeding and eternal weight of glory. All these favours and graces they receive from thee by the means of their Justification, wherefore I must of necessity conclude with St. *Augustin*, that benefit is of a far greater estimate, then is that of our Creation ; & the reason for it is, that thou hast Created both Heaven & Earth with one sole word, whereas to Sanctify man, thou hast suffer'd all the torments that the malice of men, and the fury of Hell could invent ; thou hast spilt thy precious blood, & gavest even thy sweet life to purchase his Salvation. If we poor Mortals, be so much oblig'd to thee for our Creation ; how much more are we thy Debtors for the benefit of our Justification, for the obligation must be the greater, by how much the purchase is dearer.

I must confess, O Lord, that a man does not know for certain whether he be Justifi'd or not, being he can't tell whether he be worthy of thy love or hatred ; however he may have very probable marks of his Justification, whereof one and not the meanest, is, the reformation of ones life ; If he who was accusom'd heretofore to commit several Sins in a day, now commits none ; that man
whoever

Nemo scit
utrum a-
more an
odio dig-
nus sit.
Eccle 9. 1.

whoever he be, is oblig'd to thee O Lord, in a high measure, in as much as thou hast deliver'd him from so many, and such great evils, and also hast gratifi'd him with all the eminent favours that We even now discours'd of. But if any should be so great an enemy to his own Salvation, as to continue his sinful and wicked life, notwithstanding these most pressing motives which should oblige the most obdurat of men to love, serve, and obey thee, O Lord, I beg that thou wilt begin a discourse of Death, which is the most terrible of all terrible motives, in hopes it may retrieve such poor, wilful & obstinate sinners; and force them to comply with thy grace, which is never wanting to any that purpose to amend.

Terribili-
um omni-
um terri-
bilissimum
mors.
Aristot.

S A V I O U R.

REmember, O man, that thou art a Christian, and don't forget that thou art a mortal man, and consequently that thou must surely dy, for thy fate is already decreed, and the decree is unavoidable. The Sons of mortall Parents must expect a mortal Posterity; Death is the end of great and small: Thou art born helpless, and expos'd to the injuries of all Creatures, and of all weathers. The very necessaries of life may procure thy death,

death, for thou mayst meet with thy fate in thy dish, in thy cup, and in the very Ayr that refresheth thee ; nay, thy very Birth is inauspicious, for thou cam'st into the world weeping ; and in the middle of thy designs, while thou art meditating great matters, and stretching thy thoughts to after Ages, Death will cut thee off, and perhaps thy longest date is only the Revolution of a few days.

Death is common to all Men, 'tis a tribute, Mors om-
nibus
communis
est Senec.
Testamen-
tum hujus
mundi,
morte
moriatur.
Eccle. 14.
12. that all mankind must pay to Nature (tho' not after the same manner) for one may dye at his table, another in his sleep, a third in the heat of his unlawful pleasures ; a fourth with a glass of wine in his hand, and Blasphe-
my in his mouth ; another may be stab'd in a quarrel, another crush'd with the fall of a horse : *In fine*, they have several ways to their end, but the end it self (which is Death,) is still the same. For whether they dye by a sword, by a halter, by a potion, or by a disease, 'tis all but Death, which is so certain that thou can'st not doubt of it, without a blemish to thy Faith ; none is exempted from drinking of this Chalice ; Regum
Turres,
pauper-
umque
Tabernas
æque pede
pulsat
Mors. Vir. Popes, Kings and Princes must taste of it. If there were any immunity, or priviledge in the case, surely I might have been exempted from Death, as being the Law-maker, and Promoter of that unavoidable sentence
which

which I had pronounc'd against thy Progeniture for his transgression of my Commandment.

No, the day shall come that thou wilt be alive in the morning and dead at night, It will come sometime, but when? whether this day or to morrow, 'tis uncertain. Thou art now in perfect health, strong of body, and sound of minde, thou dost measure thy life by the length of thy desires, and by the multitude of thy business, but the day will come that thou shalt be stretch'd on a bed, candles lighted about thee, thy Relations and Friends lamenting and weeping, thy whole family in a great consternation, expecting thee to breath out thy Soul every moment; but when this day shall come, 'tis uncertain, perhaps when thou dost least expect it, perhaps when thou thinkst thy self secure from all dangers, and when all thy thoughts are busi'd about building of Houses, purchasing Lands, matching thy Children, settling their Fortunes; 'tis therefore said of Death, that it comes like a Thief, who takes that time to seize on his prey, when men are in their dead sleep, secure, and without the least apprehension of being rob'd: The day of the Lord, says St. Paul, shall come as a Thief in the night, upon thee; and when thou shalt say, peace and security, then sudden destruction shall come upon

Theff. 5. 23.

upon thee, as Travail upon a Woman with Child, and thou shalt not escape.

To consider seriously the preludes of death, with their attendents, which are a grievous sickness, Aches and pains over all thy Limbs, thy Stomach loaded with Apothecarys Stuffs, so many sorts of loathsome drugs on a table before thy face, which thou must of necessity swallow, because thy Physician has order'd it so; then art thou peevish and fretful, continually tumbling and tossing from one place to another, always restless; this with several other emergencies, weakens thy body, and opens the gate for Death to come in; even as when an enemy is resolv'd to Storm a City, he first batters down its walls with his great Cannons, and makes a breach large enough for a general assault; then he commands his forces to stand to their Arms, and he at the head of them marches on, and makes himself Master of the place. So before Death, a mortal infirmity leads the van, beats down thy natural Strength, dismounts all thy senses, gives thee no rest night or day, batters down thy body with its violent fits, so that the Soul is at last forc'd to withdraw from her old habitation to take up her quarters, the Lord knows where.

But when the Infirmity is come to that height, that thy Physitian and thy self too,
have

Videbunt
quibus sa-
crificave-
runt. *Eccle.*

have no hopes of further life, O what Anguishes, what apprehensions, what grief, what trouble seizes thy poor heart ; and tares it asunder, then the whole series of thy former life comes into thy minde, and thy dearest objects will then become the subjects of thy greatest sorrow ; thy Wife and Children, thy Friends, and Relations, thy Riches, thy Honours, thy Titles, thy Employments, with the rest which thou hast made thy Gods on Earth, shall come in a croud to discompose thy Soul.

Soon after this alteration of thy minde, comes another which is the forerunner of death ; thy forehead is harden'd and thy skin cleaves close to thy skull, a cold sweat trickles down thy face, thy eye-strings are already broken, and thy eye-lids are fall'n down, thy ears are deaf, thy nose grows thin and sharp, thy nostrils stuff'd up with corruption, thy face turns to its original colour, which is that of clay ; thy mouth is contracted, thy tongue is scupifi'd, and can no more perform its duty, thy tast is gone, thy lips are pale ; thy breath sinks down to the bottom of thy breast, thy hands are cold, thy nails black, thy pulse slow and weak ; sometimes at a stop, and now and then revives ; thy feet have no more life, they have lost their natural heat ; *Infine*, all thy flesh is in a short space to be
turn'd

turn'd into corruption. This is thy end O man, but as thou art a Christian, hear what shall ensue before the Separation of thy Soul from thy Body.

Then thou shalt imagine the Judgment of God to be at hand, then thou shalt have a full view of all thy sins, both great and small, then all thy abominations and crimes shall come in a body to accuse thee before the dreadful Tribunal of my divine Justice : Then thou shalt acknowledge (tho' too late) how fordid, how heinous, and how horrid were the crimes which thou hadst so easily, & so desperately committed against me, without the least apprehension of my indignation & wrath. O what curses, what bitter imprecations wilt thou utter at that fatal hour against the day in which thou hast offended me ; thou wilt curse even the place, the occasion, and complices of thy sins. Thou wilt curse and condemn thine own folly, and the wickedness of those which brought thee by their ill examples to forget the everlasting joys of Heaven for such trifles, as are all the false and treacherous pleasures of this world. The afflictions of *Job* were nothing to those that shall be heap'd upon thee in that dreadful day of my visitation ; yet he cries out, let the day perish wherein I was born, and the night in which it was said, there is a man-

childe-

perent di-
es inqua
natus sum
&c. *Job.* 3.

childe conceiv'd ; and what will thy feeling be, when thou shalt see thy self depriv'd of all happiness, and excluded from Heaven for an Eternity, by the means of those vain, sordid, and transitory pleasures which thou hast taken in thy life-time ? when thou shalt behold thy self surrounded on all sides with tribulations and anguishes, without any hopes of a longer life, when there shall be no place for penance, when the days of grace are past, when even those whom thou hast lov'd beyond all measure and reason can't afford unto thee the least comfort, but rather will kill thee with displeasure, because they were thy beloved Idols, and the only objects of thy adorations, but now they shall become the subject of thy Eternall confusion.

Tell me, O man, when thou shalt see thy self brought to this deprorable state and condition, where wilt thou go ? what wilt thou do ? to whom wilt thou call for help ? To return to life, 'tis impossible, and to ease thy self thou wilt not be able ; what shall become of thee, when I will cause the Sun to go down at noon, and when I will darken the Earth at mid-day ? what wilt thou say, when I shall turn thy feasts into mourning, and all thy Songs into lamentation, when I will bring up Sackcloth upon all mens loins, and baldness upon every head, and when I shall make

In illa die
occidet
Sol in me-
ridie & te-
nebrescere
faciam
terram in
die lumi-
nis &c.
Amos. 8.

it as the morning for an only Son, and the end thereof as a bitter day? hast thou not therefore a far greater subject then *Job* to curse the day wherein thou wert born, for he was so just a man, that my eternal Father glori'd in having so good, so gracious and faithful a Servant; nay, the Holy Ghost avers that he sinned not in all what he had spoken in his troubles and calamities, which I had permitted to come upon him, not as a punishment for his Sins, but as a trial of his patience, to make him a worthy president to all mortals of virtue, of constancy, and of perfect resignation to my holy will in all their afflictions. He himself does protest that his conscience did not accuse him; yet he was so apprehensive of the strict judgment which a Soul is to undergo at her departing the body, that amaz'd at the severity of my Justice, he crys out, protect me, O Lord, and hide me in hell, whilst thy fury passes. Whereupon one of my devout Servants affirms, that the instant, wherein I give judgment of a Soul, is not only more terrible then Death, but more terrible then to suffer even the pains of hell for a certain time, not only to those who are to be damn'd, but even unto my very Elect.

O man! reflect seriously upon this, and Judge, what will become of a Sinner at the

I

hour

In omni-
bus his
non pecca-
vit *Job* la-
biis suis,
&c. *Job*.
1.22.

Dionys.
Rikel.
Art. 16.
de novis.

hour of his Death, and at the lively representation of all his offences and crimes, what a consternation he will be in ? how he will tremble and shake every limb of him at the very sight of me, his Creator and Redeemer, whom he had so often offended and injur'd in the course of his sinful life ; that very presence will be more dreadful to him then the suffering of the pains of hell it self.

M A N.

O Most gracious Redeemer ? I cann't deny what thou sayst of a dying man, and of the Anguishes which he shall suffer at the departing of the Soul from his body ; she shall enter into Judgment alone, naked, poor, and without any to patronize her cause, except her good works, (if she has any to shew;) her Conscience will be the Deponent, the Triall will be either for life, or death not temporal, but eternal, and thou an injur'd Judge, shall appear to her in a dreadful Throne to give sentence for her, or against her, either of Salvation, or of her everlasting damnation. If she be grievously indebted, and not able to ballance her accounts, O what a horrible confusion she will be in, grief and sorrow, sighs and tears, dreadful lamentations and crys, will be her woful entertainment

tainment, and the only motives she can produce to mollify thee O Lord, but all will be to no purpose, her repentance comes too late, 'tis totally fruitless at that hour ; all her protestations of amendment will be in-vain, no bills or bonds of performance will be accepted of, no bail shall be taken, her lease is out, she must remove : her nobility, her riches, her honours cann't obtain for her a further respite of time ; the sentence is pronoun'd, the decree is unavoidable ; she must submit.

O the unfortunate Sinner, what will he do ? what will he say ? how can he express the greatness of his misfortune, otherwise then by these words of thy Propher. The *Psalm 118.4.5* sorrows of Death have compassed me, and the floods of iniquity have made me afraid. The sorrows of hell have compassed me about, and the snares of Death have prevented me.

O what a woful circle is that into which his Sins have brought him, and unexpected too ! when he had not the least thought of death ; what will his friends avail him now, his dignities, his riches, his lands and all that he took most delight in ? they will remain after him, to other Masters, that will soon waste and consume 'em, in a worse way perhaps then ever he gather'd them, (tho' that

perchance was bad enough.) The Sins which he had committed in heaping them up, are the only companions he is like to have along with him to another world, where he is to be tormented for them according to their enormity.

If I should make my addressees to worldlings, in hopes to be farther instructed in this so necessary a matter to Salvation, Alas ! they know nothing of it, and which is worse, they will not believe it, for they live, as if they had no account at all to give after death ; and why should I think it strange, being they live in *Egypt*, that is in a land of darkness, in a willful blindness, overwhelm'd with all sorts of errors, where scarcely two are found of one opinion in matters of Faith and manners.

I am then resolv'd to go farther off, and streight into the land of *Geshen*, where the light of verity is allways in its full splendour, and to consult with the Inhabitants thereof in this case ; they will certainly teach me, not only by their words, but also by their examples, how much this dreadful day of so strict an account is to be fear'd. The first I meet with, is the holy'st man of his age, a man according to thine own heart, O Lord ; yet he is so terrifi'd, even at the very remembrance of this accompting day, that he begs

Non in-
tres in Ju-
dicium
cum ser-
uo Domi-
ni, quia
non justi-
ficabitur
in conspe-
ctu tuo
omnis vi-
vens. *Psal.*

thee with all the tenderneſs of a contrite heart, not to enter into Judgment with thy Servant : and the reaſon he gives for his requeſt is, that in thy ſight ſhall no man living be juſtifi'd.

The ſecond that appears to me, is that moſt renown'd and holy *Arsenius*, a man of wonderful aſterity, a man always in prayer, always in contemplation, yet tho' he was ſo virtuous, and ſo great a Saint, tears were ſeen to trickle down his cheeks when he was a dying, and all his body to tremble in his deep conſideration of this reckoning day: His Diſciples that ſtood round his poor and hard bed, ſetting him the queſtion why he cry'd, and whether he was afraid of death? he made anſwer ; yes, my dearly beloved Children, I fear Death, and I tremble at the approach of my dreadful Judge, for tho' I can't ſay that I am guilty of any Sin that might deprive me of his grace ; yet he will ſearch ſo narrowly into the moſt hidden corners of mens hearts, at that departing day, that I have great reaſon to fear he may finde ſome ſubject of his diſpleaſure within my breaſt.

Another no leſs commendable for the holyness of his life ; tells me of a moſt dreadful example which was in his days exhibited on the Perſon of one *Stephen* a Monk, a great lover of a quiet and Solatary life ; This ho-

In vitis
Patrum.
Sect. 2. 153

ly man, after he had pass'd over several years in a monastical conflict, and adorn'd his Soul with extraordinary graces and virtues, by his continual fasting, weeping, and chastising his body, with *St. Paul*, lest it should bring his Soul to subjection, he went into the desert, and built a little cell for himself at the foot of that famous mountain, where the Prophet *Helijah* had formerly a most Sacred and heavenly vision; a place remote from all worldly consolation, almost inaccessible to men, and very near a hundred miles distant from any human habitation; After he had continued there a long tract of time, in the height of all manner of mortification and Penance, and being in his declining Age, he return'd to his former habitation, where in a few days he fell into a fit of sick-

Joan. Clin-
machus in
Schola Pa-
rad. gra-
duer.

ness whereof he dy'd; but the day before his death, he awaked suddenly out of his slumber, and looking frightfully towards the right, & left side of his bed, he was heard by all that were about him, to say, (as if he were brought to an account for his past life) 'tis true that is so, but for that Sin, I have fasted so many years. To another objection he answer'd, that is true likewise, but for that fault, I often shed most bitter tears. To another he would reply, that's a grand lye, I am innocent of that crime. Again, he would answer, 'tis so

so indeed, I have nothing to say against it, but leave my self wholly to God's mercy. Certainly this was a spectacle able to terrify the hearts of all them that were by, and especially, for that the poor man was accus'd of what he never committed ; so eager his mortal Enemies were to get possession of his Soul , by endeavouring to push him into despair. He was indeed a lover of retir'd and solitary places, and a Monk of forty years approbation, endu'd with the gift of working miracles, yet he trembles at the hearing of his accompts, some he denys, and some he owns, but he relays upon Gods great mercy for a pardon ; and in this conflict he dyes without leaving any certainty of what became of him, or how favourable his Judge was to him at the end of his trial.

O Saviour of mankind, if such great Saints were so much terrifi'd at the sight of death, and so apprehensive of thy dreadful Judgements, what will become of Sinners at that hour ? and of such Sinners as do spend their whole life in the vanities, and transitory pleasures of the world ; of Sinners that make nothing to offend thee by all manner of wickedness ; of Sinners that live in so great a neglect of their Salvation as if they had no Souls to be sav'd, and no account to be given after death. If the Just are seiz'd with so great a

Si Justus
vix salva-
bitur, Im-
pius & pec-
cator sibi
apartant.
1 Pet. 4.
3. & 18.

terroure at the hour of Death, what a deplo-
rable condition will the habitual Sinner be
in? what will become of the weak shrubs of
the desert that have no shelter from the ra-
ging storms of Death and Judgment, when
the tall Cedars of *Liban* are laid even with
the ground. If the Righteous scarcely be sav'd,
where shall the ungodly and the Sinner ap-
pear; who walk'd all his life in Lascivious-
ness, Lust, excess of Wine, Revellings, Ban-
quetings, and all abominable Idolatries? what
can be safe in *Babylon*, when there is so strict
a search made in *Jerusalem*?

S A V I O U R.

Tristis est
anima mea
usque ad
mortem
Mar. 14.
34.

Chrys.
hom. 24.
in Matth.

THou sayst well, O man! what will be-
come of a Sinner indeed at the hour of
death; when I, who am the spotless Lamb,
was seiz'd with so great an apprehension of
it, that my Soul was sad even to death, and
terrifi'd to that degree, that my body was all
in a bloody sweat. But what will become of
a Sinner, when I shall appear to him, who
am to be not only his Judge, but also a most
irrefragable witness against him. St. *Augustin*
will tell thee, he had rather suffer even the
unspeakable torments of Hell, then to behold
the face of his angry Judge. And St. *Chryso-*
stome declares, it were better for Sinners to be
struck

struck with as many thunderbolts as the magazine of Heaven can afford, then to see that countenance so meek and so full of sweetness heretofore, altogether estrang'd from them at that most dreadful hour. And if thou wilt give credit to the deposition of a learned Author ; he will tell thee that even an Image, which was only my representation on the Cross, appear'd with such wrathful and incens'd eyes to a congregation of People, that they all fell unto the ground senseless & without any motion, and that they continued in that amazement several hours. What a consternation then will Sinners be in, when they shall behold not my Image, (which is at best but a dead figure) but my self alive, not in the humility of my Cross, but seated on a Throne of Justice and Majesty ; not in a time of mercy, but in the due season of a just vengeance ; not with naked hands pierc'd through with nails, but arm'd against them with the Sword of Justice. Thus I shall come to Judge and revenge the injuries which they have done unto me : I am righteous in my Justice, as I am in my mercy, and as I have allotted a time for mercy, so I will for Justice ; and as in this life the rigour of my justice is as it were repress'd and suspended, so in that point of Death, when the Sinners are to receive their final Sentence, I will suffer it to break forth

forth like an inundation, and drown them all in the deluge of my indignation and wrath.

Dan. 7.

Imagine with thy self a great and rapid River that has had it's current violently stop'd these forty years, and now it were to have free passage, what a condition the Country round about would be in? with what a fury would it overrun the whole land, and beat down all before it. Citys, Towns, Villages, Castles, Trees, Walls, Houses, Men, Cattle and all without any resistance. Thou knowst that my Prophet *Daniel* compares my Justice not to an ordinary River, but to a River of fire, to express the greatness and severity of it; thou knowest likewise that the current of this River is frequently repress'd thirty, forty years, nay, sometimes during the whole life of Man; O what an infinite deal of wrath will it have heap'd together, with what an impetuous fury will it burst out upon a wretched sinner, at the point of his death? The same Prophet goes on with his description of this dreadful River which shall issue from my Countenance; and says, that it shall be so terrible, that the wicked will invite even the Rocks and Mountains to fall upon them, and shelter them from it's scorching waves. The Prophet *Isaiah* sets forth my Justice in a more dreadful manner, he says, that I will come cloth'd in garments of

Tunc incipient dicere montibus cadite super nos. *Luk.* 23.50.

Isa. 56.

of vengeance, and cover'd with a Robe of zeal; and that I will give unto my Adversaries my Indignation, and that my Enemies shall have their reward.

The Wiseman comes yet closer to the matter, for he says, that my zeal shall take up arms, and that I shall animate all creatures to revenge me of my Enemies: that I shall put on Justice as a brest-plate, take the head-piece of righteous Judgment, and shall sharpen my wrath as a lance; nay I shall not only appear to Sinners at the hour of death as an enrag'd arm'd man, but as a Bear that has been robb'd of her whelps; that I shall tear their entrails in peices, and devour them as a Lyon. *Ofc. 13.*

'Tis certain there is not among the Beasts a more fierce by nature then a Lyon, or a more furious then a Bear, especially when she has lost her young ones; and that I who am by nature infinitely good, mild, and loving, should compare my self to such monsters of nature for fierceness, and cruelty, is to express sensibly the terrors of my Justice and rigour against Sinners in that day of wrath, full of calamity and misery, in that great, sorrowful and most bitter day. O man, take notice of this dreadful expression, 'tis able to terrify thy heart, and to bring a trembling over all thy body: Consider well how many

*Dies iræ
dies illa
calamitatis
& miseriæ
dies magna & amara
valde
miseria
req.*

many poor Souls hast thou led astray from my paths, by thy poysonous doctrine, and evil examples, how many poor Souls are now in Hell-fire solely upon the account of the damnable principles which thou hast still'd into their ears and hearts, and which they carry'd along with them to their graves? How many innocent, and virtuous young Maids, and Women, hast thou forc'd out of my service to satisfy thy lustful desires; I say forc'd them, because that perceiving them in a wanting condition, thou hast wrought upon their necessity, and weakness both, by giving them what thou shouldst have kept for the maintenance of thy proper Wife and Children. Assure thy self, that in the hour of thy death, I shall appear unto thee as a Bear whom thou hast robb'd of so many young ones, yea, and shall tear thy entrails in peices, for all thy misdemeanours, extortions, and oppressions. I will devour thee as a Lyon, as well for working the destruction of thy own Soul, as for contributing to the loss of many others by thy bad examples.

'Tis by reason of the severity of my Justice against Sinners in the hour of their death that *Daniel* says, there shall proceed from my face a River of fire, because this Element of all others is the most active, and so pure that it will not admit of any mixture; whereas
Earth

Earth will lodge in its bosom Mines of several mettals, and Quarries of divers sorts of Stone ; Water will entertain a pleasant variety of Fishes, the Air gives liberty to all sorts of Fowl to fly through all it's region , and does also harbour a vast multitude of vapours, exhalations and several other bodies ; but Fire endures nothing, it melts the hardest mettals, reduces even stones into Cinders, consumes living Creatures, converts Trees into its own Substance, and turns all that is contrary to it , into its own nature. The same shall happen in that day of my wrath ; all shall be rigour and Justice, without any mixture of mercy ; nay, the very mercies which I have exhibited to sinners in their life time, shall then be both a motive to kindle my indignation , and fuel to blaze up my incensed Justice against them.

O man ! consider therefore whilst thou hast time to repent, nay, and seriously too, what a sad condition thou shalt see thy self in, at that instant, when neither my blood shed for thee, nor my self crucifi'd for thy sake, nor the powerful intercession of my most blessed Mother, nor the prayers of my Saints, no, nor my divine mercy itself, shall contribute any thing to thy safety. No, this life once past, thou art to expect no Patron, no Protector, but thy virtuous actions ;

actions ; thy Angel Guardian, and all the Saints thy Advocates shall abandone thee : thy vast riches, the greatness of thy Authority, thy numerous Servants, thy learned Counsels will not avail thee, nor defend thy Process ; thy good works alone will defend thee from the rigour of my Justice, when the Treasures thou hast heap'd up in the world, and been so careful to preserve, shall fail thee ; Thine Alms bestow'd upon the poor shall stick close to thee, and pleade for thy pardon in a powerful manner. Thy Wife, thy Children, thy Kindred, Friends, and Followers, shall go no farther then the grave with thee ; but the Strangers which thou hast lodg'd, the sick which thou hast visited, and the needy which thou hast succour'd will bear thee company even before my dreadful Throne, and place thee at my right hand, among the number of my blessed for ever.

M A N.

O My most gracious Saviour ! withdraw thy hand far from me : and let not thy dread make me afraid. Wherefore hidest thou thy face, & holdest me for thy Enemy ? wilt thou break a leaf that is driven to & fro with every little puff of wind ? and wilt thou

thou so rigorously pursue the dry stubble? for thou writest bitter things against me, and makest me to possess the iniquities of my youth: Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet, who am to be consum'd as a rotten thing, and as a garment that is moth-eaten.

Man that is born of a Woman; is of few days, and full of trouble; He comes forth like a flower, and is cut down; He vanisheth also as a shadow, and continues not; And dost thou fix thine eyes upon such an one, and bringest me into Judgment with thee? Who can bring a clean thing out of an unclean? These are the words of the most afflicted of mortals, and Mirror of Patience, admiring the severity of thy Justice against Man, a creature so weak, so frail, and so prone to all manner of evil; against a wretch viciously inclin'd from his cradle, that drinks up iniquity with as much pleasure, and ease, as he would a glass of Spring-water in his greatest droughth on a hot Summers day. It were a subject of less admiration hadst thou dealt so rigorously with Angels, that are spiritual creatures, and of a far more eminent perfection then men can ever attain to; To be so severe with
poor

poor man, who lies groaning under the weight of so many predominant passions, and such a number of evil inclinations, which do wholly estrange him from the desire and practise of virtue; To bring him, I say, to so strict an account of all his actions, that thou wilt not pass by, even the least idle word, that ever he spoke, nor the least moment of time that he has mispent; O most gracious Saviour! give me leave to tell thee; that the rigour of thy Justice herein does transcend my admiration, and the more abundantly, because I hear thy self say, every idle word that men shall speak, they shall give an account thereof in the day of Judgement.

Amen amen dico
vobis, de
omni verbo
quod locu-
tus fuerint
homines,
reddent
rationem
in die Ju-
dicii.
Mat. 12.
36.

If that be so, (as without doubt it is) what a rigorous account must be taken of all dishonest, impertinent, and scurrulous words? what of lies, and perjuries, what of horrid and abominable oaths? what of all hellish imprecations, and blasphemys? what of all wanton and lascivious thoughts, and looks? what of Adulterers, murderers, and highway robbers? *In fine*, what a rigorous account must be given of the whole time of life spent in the works of iniquity? All that the best of Orators is able to say of the severity and rigour of thy Judgment, will be far short of what it will really be in that dreadful day of thy wrath; nay, it will not be so much as an empty

empty shadow to the substance of the matter. O what a confusion poor man will be in, when he must appear before thy dreadful Throne, in the presence of that great assembly of all mankind, and give an exact account of the least idle word he had spoken at this or that time; who would not be astonish'd and totally stupify'd at such a reckoning? who would dare speak of it, but that thou sayst it thy self? or who would presume to affirm it, but that thou dost thy self confirm it with an Amen, Amen? What King was ever heard of, that call'd his Servants to question for so slight an offence, as is an idle word? O Christian Religion, how sublime is thy perfection? how great is the purity of minde which thou dost require of thy Professors? how strict is the reckoning which thou dost exact from them, and with what severity dost thou chastise, even the very least of their evil actions? how great will the shame and confusion of Sinners be, when all the abominations, and sins which they had committed even from their Cradle, to the hour of their death (were they never so privately acted, so carefully conceal'd, or so secretly kept) shall be discover'd, and laid open to the eyes of the whole world?

If we be so much asham'd to discover our imperfections to a Ghostly Father (who is oblig'd

Csee. 10.

lig'd to secrecy under a penalty full as bad, if not worse then that of death) that sometimes we have not a word to say; how excessive great will our shame be in thy presence O Lord! and in the sight of all ages past, present and to come? O' it will be so intollerable! that the wicked shall intreat even the Mountains to cover them, and the hills to fall upon them. They shall say with thy prophet; We are dismay'd O Lord! with thy wrath, and troubled with thy fury; but for what reason? because thou hast set our wickedness before thee, and hast plac'd them in thy sight.

Psal. 89.

'Tis true, that in this life Sin does not appear so pernicious to our eyes, which makes us be the less concern'd for it, but at the instant of death, when it shall shew it self with all its deformity, the very sight of it will confound us to such an extremity, that we shall curse the day that ever we were born. They seem in this life but light and trivial, and that makes us not scruple them much, but in the day of thy wrath, O Lord, we shall finde them heavy, greivous, and insupportable. We know by experience that a piece of Timber, tho' never so great, when it floats in a deep water, may be mov'd, and drawn from place to place even by a Child; we know likewise that the most part of it lies under the water,

Pereat di-
es in quo
natus sum
Job. ibid.

water, and clear out of our sight, but when it is brought upon dry land, no less then half a dozen horses, will suffice to bring it off, then we may perceive perfectly the whole bulk of it. 'Tis even so with our Sins, in the tempestuous Seas of this unstable and transitory life, they are conceal'd from our eyes, but in the hour of death, in the day of Judgment, we shall clearly discover their bulk, number, and weight, and shall groan under so heavy and so unsupportable a burthen. Then we shall finde a number of our actions, which we thought very good, to be most grievous Sins, 'tis therefore thou sayst by thy Prophet, when I shall take a proper time, then I will Judge Righteousness. Who would imagine that the action of *Oza*, when he upheld the Ark in danger of falling, was an offence; yet, O Lord, thou hast chastiz'd it as a great Sin, with no less a punishment then that of a most disastrous death? who would ever believe that *David's* numbring of his People was an offence, but rather an act of discretion and Policy, yet thou hast punish'd him for it with a Pestilence never to be parallel'd. *Saul* was urg'd by his approaching Enemies, and by *Samuel's* long delay, to offer Sacrifice, this was an act of Religion, which is the most heroick, and greatest of virtues, consequently he thought it should be most

2 Reg. 6. 6
2 Reg. 24.
13.
1 Reg. 15.
18.

K 2

acceptable

acceptable to thee, and of force to obtain him a victory against his Foes; yet it was a most grievous Sin in thy presence, since for that alone, thou hast reprov'd him, degraded him from his Royal Dignity, and cast him off as a lost Soul for an Eternity. *Achab's* action might be look'd upon as the worthy product of a masculine spirit, for what is more generous then to pardon an enemy, and what can be more divine then to spare his life; the chief ground of *David's* promotion to the Crown and Scepter of *Israel*, was his Clemency to *Saul*; moreover, thou dost expressly command it thy self, and thou hast also earnestly pray'd thy Eternal Father to pardon thine enemies. *Achab*, having conquer'd *Benhadad*, King of *Syria*, pardon'd him, gave him his life, and took him up to sit by him in his Royal Chariot; yet this action which was so much prais'd, and so extoll'd by men, was so hainous, & so displeasing to thee, that thou didst send him word by thy Prophet, that he should dy for it, and that He and all his People should suffer the punishment which was to fall upon the *Syrians*, and their King.

O my Sweet Saviour! if thy judgement even in this life be so far distant from that of men, what shall it be in that dreadful hour, which thou hast reserv'd for the executing of thy divine Justice?

S A V I O U R

Diligite
Inimicos
vestros.
Mat. 5. 44.
Pater ignosce illis.
Luc. 23.
34.

S A V I O U R.

MY Judgment is indeed far remote, not only from that of the common sort of men, but also from that of the holiest among them. *Paul* was a Saint upon Earth, he was a vessel of Election, and made privy to the Secrets of Heaven, yet he was deceiv'd in his judgment of *Timothy*, for he thought him to be a Saint, and worthy of the character, and station of a Bishop, yet I found him otherwise, and threatn'd to deprive him of his Church of *Ephesus* for falling from his former zeal, and would certainly take away his Chair, but that he repented and did Penance. My dearly beloved Disciple had a great veneration for all the Seven Bishops of *Asia*; the whole Country look'd upon them all as holy men, and great lovers of virtue; yet in my sight the Bishop of *Sardis* was so far from being a Saint, that his Soul was tainted with mortal Sin; the Bishop of *Laodicia* was a miser, poor, blinde and naked of all virtue; the Bishop of *Thyatira* was indeed a faithful servant to me as to his own person, but in performing his duty to those under his charge, I found him guilty in several sins of omission. The Bishop of *Philadelphia* was not indeed fallen from his first

Vas electi-
 onis est
 iste mihi
 ut porter
 nomen
 meum co-
 ram Regi-
 bus & Gen-
 tibus. *Apoc.*
 9. 15.

Apoc. 3.

Utinam
frigidus
esses, aut
calidus,
sed quia
repidus es,
incipiam
te evome-
re ex ore
meo. *Apo.*
3. 16.

zeal, yet I found wherewith to reprehend him, not for committing of evil, nor for the omitting of good, nor for being remiss in his former fervour ; but only for his little virtue, and charity ; with another I found fault, and told him, I would thou wert either hot or cold, but because thou art luke-warm, I shall begin to vomit thee out of my mouth.

By this thou mayst see how far different my judgment is, from that of men in this life. As for the severity of my Judgement even in this life, wherein for the most part I make use of my mercy, tis very terrible as thou mayst well perceive by what I said to the People of *Israel* by the mouth of my Prophet, nay, tis able to drive thee, and even the most obstinate of Sinners, out of the ways of iniquity into the path of mortification and Penance, which alone can lead them to Salvation. Mark well my words, and lodge them within the closet of thy heart as a divine treasure, their efficacy is such that (if often minded) they will exempt thee from the following calamities : I will powr out all my Rage upon thee, and will accomplish my fury in thee ; I will Judge thee according to thy ways, and will lay forth all thy wickedness against thee ; my eyes shall not pardon thee, neither will I have mercy on thee. I will charge thee with all thy misdeeds, and thy abominations shall

shall be in the midst of thee ; and thou shalt know that I am the Lord that smites.

Nay, my wrath shall be upon all the People, the Sword without, and Pestilence within, and Famine too, they who fly to save themselves, shall all remain in the mountains, as the Doves of the valleys trembling in their iniquities, their hands shall be disjoynted, and their knees shall dissolve into water, for the great fear and amazement which I shall send upon them in my wrath. Consider seriously now, and conclude, if my Judgement be so severe, and so rigorous even in this life, which is the only time for mercy, what will it be when mercy is clear out of date, and when Justice will admit of no mixture of pity, of tendernefs, or of compassion ; when the books of all mens consciences shall be laid open to the view of the whole world, when the most secret Sins of their hearts, those fordid acts committed in the dark, those Sins which through shame were conceal'd in confession, or made less considerable with false and Sacrilegious excuses ; when all crooked and sinister intentions, hidden and unknown Treacheries, counterfeit and dissembling virtues, feigned friends, adulterous Wives, unfaithful Husbands, deceitful Servants, false witnesses, and all such trash, shall be discovered to their great shame and confusion ;

Itē male-
dicti in ig-
nem æter-
num, qui
paratus est
Diabolo &
Angelis e-
jus. *Mat.*

when *In fine*, they shall behold me seated on a dreadful Throne with a countenance full of indignation and wrath, and hear from my mouth these dreadful words, depart from me ye cursed into eternal fire prepar'd for Satan and his Angels.

25.
Job. 26.
11. 12.

This dreadful sentence shall overthrow them for ever, and cover them with eternal sorrow and confusion: The Pillars of Heaven, says *Job*, do tremble and are astonish'd at his reproofs. If we be not able to hear so few words from his mouth without amazement, how shall we withstand the thunder of his omnipotent power? This voice shall be horrible, and of so great a power, that the earth in the twinkling of an eye shall open and swallow them down into the bottomless pit of Hell.

& in punc-
to ad in-
ferna des-
cendent
Job. 21.

O Man! if *Ananias* and *Saphira* were struck dead only with hearing the angry voice of my Disciple, what a terror will my dreadful and angry voice strike into the hearts of the reprobate? *S. Catharine* of *Sienna* was reprehended by *St. Paul* for not employing her time to more advantage for her Soul, this was at most but a charitable advice, & given privately too: yet she said she had rather be disgraced before the whole world, then once more to suffer what she did by that reprehension: but what is this in reference to the horror and

Act. 5. 1.
2. 3. 4. &c.

and confusion which my dreadful words will bring upon the wicked in the day of my vengeance. If when I suffer'd my self to be taken and led to be judged with these two words, *I am*, I overthrew the astonish'd multitude of Souldiers, and Rabble to the ground, what will my words be when I come to Judge? what a terrible fall, and irrecoverable overthrow will these dreadful words give to all the wicked, depart from me ye cursed into eternal fire, prepared for Satan and his Angels; for at that very instant the fire of that general burning shall invest those miserable Creatures; the Earth shall open, and Hell shall enlarge his throat to swallow them to all eternity: Then they shall see the accomplishment of my malediction, let death come upon them, and let them sink alive into hell; Coals of fire shall fall upon them, and I shall cast them into a burning fire, where they shall not subsist in their miseries: nay, I shall pour down vengeance, fire, and sulphur upon them, fire, hail, snow, Ice, and the Spirit of tempests shall be but a small part of their chalice.

This great misfortune of the wicked is perfectly represented by my beloved Disciple in his Revelations; where he says, After these things, I saw another Angel come down from Heaven, having great power; and the Earth

was

Psal. 54.

Psal. 139.

Psal. 10.

Revel. 18.
1.2.5.6.7.

was lightn'd with his glory ; and he cry'd mightily with a strong voice, saying, *Babylon* the great is fallen, is fallen ; and is become the habitation of Devils, and receptacle of every foul Spirit, and a Cage for every unclean and hateful Bird. Her Sins have reach'd unto Heaven, and God has remembered her iniquities. He shall reward her even as she rewarded him, and double upon double unto her according to her works ; the Cup which she has fill'd, he shall fill to her double. How much she has glorifi'd her self, and liv'd deliciously, so much torment and sorrow he shall give her. Her Plagues shall come in one day upon her, death, mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord God who judgeth her. After this a mighty Angel took up a stone like a great millstone, and cast it into the Sea, saying, thus with violence shall that great City *Babylon* be thrown down, and shall be never found more.

Thus the wicked (which are understood by *Babylon*) shall be cast into the precipice of hell, into that dark Dungeon overwhelm'd with horror, and all manner of confusion. O what tongue is able to express the multitude of torments which they shall suffer there for an Eternity ! their bodies shall burn with living flames, never to be extinguish'd ; their
Souls

Souls without any intermission shall be gnaw-
 ed with the worm of conscience, which shall
 never give them the least respite of ease, there
 they shall continue perpetually weeping, sigh-
 ing and gnashing their teeth, without any
 hopes of goal-delivery. In this woful place
 of despair, those miserable damn'd wretches
 in a cruel fury full of rage, will send forth
 their invectives against me, and turn their
 anger against themselves, devouring their
 own flesh, tearing their bowels, incessantly
 blaspheming me, who had condemn'd them
 to those unspeakable torments. There every
 one of that damn'd crew will curse his grand
 misfortune, and the unhappy day of his birth,
 always repeating that mournful lamentation
 of *Job*: let the day perish wherein I was born, *Job. 3.*
 and the night in which it was said, there is
 a man-child conceiv'd, let that day be dark-
 ness, let not God regard it from above, nei-
 ther let the light shine upon it. Let darkness
 and the shadow of death stain it, let a cloud
 dwell upon it; let the blackness of the day
 terrify it, As for that night, let darkness seize
 upon it, let it not be joyn'd unto the days of
 the year, let it not come into the number of
 the months; let that night be solitary, let
 no joyful voice come therein. Let them curse
 it that curse the day, who are ready to raise
 up their mourning; let the Stars of the twi-
 light

light thereof be dark; let it look for light, but have none, neither let it see the dawning of the day. Because it shut not the door of my Mother's womb, nor hid sorrow from mine eyes. Why died I not from the womb? Why did I not give up the Ghost when I came out of the belly? why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still, and been quiet; I should have slept, then had I been at rest.

This shall be the musick, these the Canticles, these will be the Morning and Evening prayers of the damn'd for ever.

M A N.

If it be so bad with the damn'd; (as without doubt it is, being thou sayst it O Lord,) I think they have sufficient reason to curse eternally the day that ever they were born, for as thou didst say of *Judas*, foreseeing his treachery, and his Damnation which was to ensue, it were better he had never come into the world; I think the same of those wretched Souls, it were better they had perished in their Mothers wombs, then to become by their own Sins the fatal object of thy just Indignation and wrath. O most unfortunate Souls, if it were lawful
for

for me, or in the least available to you, I would commiserate your condition ; but your sentence can never be recall'd ; there you are lodg'd among so many Legions of Devils, and there you are like to continue for an eternity. O unfortunate tongues that bolt out nothing but blasphemies ! O unhappy Eyes that see nothing but miseries, calamities and new found torments at every moment ! O sad Ears that hear nothing but horrid crys, woful screams, mournful lamentations, and constant gnashing of teeth ; O deplorable bodys that have no other refreshment then scorching flames. Whilest you were dwellers in this world, you spent all your time in vanities, in sinful recreations, and pleasures, increasing your fortunes, and heaping up of earthly treasures, far from the least thought of heavenly things ; but see now what is the end of all your actions ; what an infinite deal of miseries you have brought upon your selves ? O foolish and infatuated wretches ! what does all your unlawful, and transitory pleasures avail you now ? for which you are condemned unto everlasting sorrow, and woe ; what is become of all your wealth ? where are your treasures ? what is the end of all your joys and comforts ? nothing but everlasting misery, woe, tribulations and sorrow.

This is well illustrated in holy writ, by the
great

great famine which came upon the People of *Egypt*, and which continu'd for the space of seven years ; O what an extream grief was it unto them that they did not in the seven former years of abundance, provide for the seven following years of Dearth, they were like men in despair for loosing the benefit of so favourable an opportunity ; and were vehemently troubl'd in minde for their misfortune and negligence herein ; but alas ! their grief is not to be compar'd to that of the damn'd, 'tis no more, then a shaddow, that is compar'd with the truth : For the Famine of *Egypt* lasted no longer then seven years ; but that of hell shall never be at an end : there was a remedy found for that of *Egypt*, tho' with vast expences, but for this, there is no remedy at all to be expected : That was soon releiv'd by selling their Cattle, and lands to *Joseph* ; but this can never be abated with any manner of exchange, this punishment can never be recall'd, this pain will never be diminish'd. The People of *Egypt* after the seven years of Dearth were expir'd, began a little to respire, & to wade out of their miseries ; but in hell, alas ! the wicked shall never be quit of their misfortunes, they shall never come to the least rest, or ease ; they shall be both night and day in torments, and tortures, and that for an Eternity.

nity. If the People of *Egypt* fell into despair before the expiration of the seven years, being sure of a relief soon after ; what despair will the wicked be in, having an assurance from thy mouth, O Lord, that their miseries shall never have an end ! O what miserable and unfortunato wretches are we ! they will cry, what time, what powerful means, what opportunities of working our eternal Salvation have we neglected ! The time was that with one cup of cold water we might have purchas'd unto our selves a Crown of glory : we might by relieving the poor, and other such like works of mercy, have merited life everlasting ; how great was our blindness, our madness, and folly to have neglected those favourable occasions of enriching our selves for ever, and to suffer those fruitfull years of such great abundance to pass away, without making any provision for our Souls.

Had we been brought up amongst Infidels and Pagans, and believ'd that our Souls were mortal, as well as our bodies, that we were in the same Category with all brute animals, whose souls do perish at once with their bodies, we might have some kinde of excuse, and plead, that we knew nothing of what was commanded, or what was forbidden by God ; but being brought up Christians, and holding for an Article of our belief that the hour shall

Ex Infer-
no nulla
est re-
demptio.
Facilis
Descensus
Averni,
sed revo-
care gra-
dum, hoc
opus hic
labor est.
Virg.

shall come, wherein we must give a strict account of all our transactions to God, we have been often told by Preachers, and Teachers, that the kingdom of Heaven suffers violence, and that we could not attain to it otherways then by the pass-port of Mortifications and Pennance, that it was our incumbent duty to depress our unruly Passions, and never to be drawn away by our evil inclinations ; yet unfortunate Souls ! we were fondly perswaded that Heaven was for us without any pains at all ; that God was so merciful, that he would not condemn our Souls to everlasting torments, ('tho' we were never so wicked :) and therefore we have justly deserv'd that he should deal with us according to the full rigour of his Justice. Come then ye Infernal Furies, come and rend us in pieces, come and devour our unchristian bowels, for we have justly deserv'd to be so cruelly dealt with ; we have deserv'd to be hunger-starv'd for ever, being we have neglected to provide for our selves while we had both the means, the time, and conveniency of doing it ; we deserve not to reap, because we have not sown. We deserve to suffer want and misery, being we never laid up any thing in store : we often refused the poor and needy their humble, and earnest request, and therefore we deserve to be deny'd ours. We often have clos'd
our

ears to the sighs and groans of the poor and distress'd, and therefore we deserve to sigh and lament for an eternity in vain. We deserve that the worm of our conscience should gnaw our intrails for ever by representing unto us our criminal and transitory pleasures, the great happiness which we have lost by them, the unspeakable torments which we are to suffer for them, and their long continuance which will be for an Eternity.

Erravimus
a via veri-
tatis, &
Justitiæ

We err'd and wander'd from the ways of truth, and the light of Justice was not with us, nor did the Sun of Wisdom shine upon us. We wear'd our selves in the ways of wickedness and perdition, and walk'd in paths of difficulty, and knew not the way of the Lord. What has our Pride profited us? and what has the pomp of our Riches avail'd us? all those things have pass'd like a shadow, or like a messenger who passes in haste, or like a Ship which cuts the instable waves, & leaves no mark where it went: even so we are now consum'd in our wickedness.

lumen non
illuxit no-
bis, & Sol
intelligen-
tiæ non est
ortus
nobis;
lascivi fu-
imus in via
iniquitat-
& perditionis,
& ambulavi-
mus vias
difficiles.

The cruel and bloody Tyrants, who have afflicted & put to death thy holy Martyrs, O Lord, shall be troubl'd with horrible fear when they shall behold them, whom they had so unhumanely treated in this life, to be so highly honour'd in Heaven; they shall wonder at their unexpected Salvation, and say amongst

viam au-
tem Domi-
ni ignora-
vimus. Sap.
5. 6, 7, 8.

themselves with great regret, with much grief and anguish of Spirit: These are the men who sometime were unto us master of Scorn and laughter. We insipid wretches imagin'd their life to be madness, and that their end will be without honour, but behold how they are counted amongst the children of God, and how their lot is amongst the Saints; such will be the amazement of those mercenary Judges also, who have tramp'd under foot the justice and right of thy poor servants on Earth; when they shall behold them Judges in Heaven, and themselves condemn'd to Hell-fire for their unjust Sentences.

Ecc. c. 3. *Solomon's* words verifies this, where he says,
& 10. I saw a great evil beneath the Sun, that in the Throne of Judgement was Seated impiety, and wickedness in the place of Justice: And I said in my heart, God shall Judge the good and evil, and then shall be seen who every one is.

Here on Earth the wicked sometimes are exalted, and the Godly depress'd, but thou, O Lord, shalt in the day of thy visitation rectify those great disorders and grievances; thou shalt Separate the wheat from the tares; thou shalt place the good upon thy right hand, elevated in the Air, that all the world may honour and reverence them, as being thy favourites; whereas the wicked shall stand all in

in a confusion far off, at thy left, expecting their final Sentence, and the immediate execution thereof; O how they shall at that dreadful hour envy the happy state of the Just! seeing them so much honour'd, and themselves so much despis'd: O how will the Potentates, and crown'd heads of the Earth, be astonish'd! when they shall behold their Vassals in Glory, their Slaves amongst the Angels, and themselves in the same rank with the Devils.

O my Sweet Saviour! what shall I think of my self? what shall I say, what shall I do, or how shall I be able to excuse my self in that day of thy wrath, when Heaven, Earth, Sun, Moon, Stars, Night, and Day together with all that is contain'd within the precincts of the whole world; shall accuse me, bear witness of all my evil, and cry vengeance against me before thy dreadful Throne: nay, were they all silent, mine own conscience shall fly in my face, and accuse me of all my offences, even of the least idle word that ever I have spoken; Woe's me then, says St. *Ambrose*, if I do not weep and lament for my Sins while I have time, and conveniency; Woe's me, if I do not rise at midnight with the Prophet royal to confess unto thee O Lord; Woe is me, if ever I wrong, bely, or bring My neighbour into any evil inconvenience or trouble, woe's

St. Chrys.
hom. 24.
in *Lucan.*
Armabit
omn. in
creatura
ad ultio-
nem ini-
micorum,
& pugnabit
pro eo or-
bis terra-
rum con-
tra insec-
tatos.

St. Amb.
in *Lucan.*

me if I do not speak truth at all times, or if ever I be found in a ly. For the Ax of Death is now perhaps at the root of my Tree of life, or at least will be ere long; 'tis the same case with every one, therefore it behoves us all to be watchful, to be constantly in the practise of Pennance, and in the exercise of all good works, in hopes we may be one day of the number of thy beloved in Heaven.

S A V I O U R.

Omnia to-
leranda
pro cele-
sti gloria.
Aug.

O Man! had'st thou known what a Supreme happiness it is to be of the number of my beloved in Heaven, thou wouldst be of St. *Augustins* opinion, and say with him, were I to suffer every day the greatest torments that the Rage and Malice of the most bloudy Tyrants could invent, nay, were I to endure even the anguishes of Hell for a long time, to see Christ in his Glory, I would think my self extraordinary well rewarded; nay, I would freely, and with all my heart undergo all the afflictions imaginable, upon condition to be made Partaker of so great a blessing. Let the Devils therefore ly in Ambushes for me let them prepare as many temptations against me as they can contrive; let my body be even consum'd with abstinence, and constant fasting, let hair-cloth, & chains
of

of Iron depreſs my fleſh; let labour and continual toil extenuate my body, let watching and lying on the hard ground wither it, and make it as dry as a rotten tree; let this man exclaim againſt me, and th'other purſue me to death; let the cold ſeize upon me, and make me ſtoop to the Earth, let my conſcience murmur, let the ſcorching heat of the Sun parch me, let my body grieve, let my breaſt burn, let my ſtomack ſwell, let my countenance wax pale, let me from head to foot be full of ulcers, let my whole life, hours, days, years paſs over in tears, in grief, and in ſorrow; let the duſt inter my bones, and cover me all over, ſo that I be ſhelter'd in the day of Tribulation; and plac'd at thy right hand, O Lord, among the number of thy Eleſt. O how great will be the glory of the Juſt; and how infinite will be the joy of the Saints, when every ones face will ſhine as the Sun!

But thou muſt know O man! that the principal joy of the bleſſed is the peaceable enjoyment and poſſeſſion of me, whom they Behold clearly as I am in my ſelf; and that, as, Honourable, profitable, and delectable are not divided in Heaven, ſo the bleſſed Souls have three gifts eſſential, and inſeparable from that happy ſtate, which correſpond to thoſe three kinde of Bleſſings, which your Divines call viſion, comprehension, and fruition.

Ego Pro-
 tector tuus
 Sum. &
 merces tua
 magna ni-
 mis. Gen.
 15. 1.

ition. The first consists in the clear and perfect sight of me, which I give to the Just as a reward of their merits; and by this they receive an unspeakable honour, in as much as their works and virtues are rewarded in the presence of all my Arch-angels, Angels, and heavenly Spirits with no less a recompence then my self. The second is the full and ample possession which the Soul has of me, who am all her treasure, all her delight, and all inheritance. And the third is the ineffable joy which evermore accompanies this blessed sight, and ever-peaceable possession. This joy is adorn'd with two singular qualities, the first whereof makes it so vigorous and powerful, that it excludes all grief, all pain, and in a word, all manner of evil; This is consonant to what St. *Augustin* says, where he crys out: O Lord! the life which thou hast prepar'd for thy friends, is a blessed life, a secure life, a quiet life, a life that knows no death, a life without sadness, without labour, without grief, without trouble, without corruption, without fear, without variety, without alteration: A life replenish'd with all beauty and dignity, where there is neither Enemy that can offend, nor delight that can annoy; where love admits of no mixture of hatred, or disdain, where the day is everlasting, where the spirit of all is one, where God

St. Aug.
 medita.
 22.

God is seen face to face, who is the only meat
 whereupon they feed, without any nauseat-
 ing; hitherto St. *Augustin*. Many of your *Cicero de*
 ancient Philosophers were of opinion that the *Fin. &*
 exemption from evil, pain and grief, was *s. Tuscul.*
 the chief felicity of man; it's therefore that
 the best of prophane Orators, and Philoso-
 phers, did place the chief happiness of man
 in the freedom from grief; but here lies their *7^{ro}.*
 error; they Judg'd that to be the *Summum*
bonum, which was only the consequent and *Rodius &*
 product thereof. For the love and joy which *Diodorus*
 springs from the clear vision of my divine Es- *Philos.*
 sence is so powerful, that it's enough to con- *Perip.*
 vert even Hell into Heaven; in so much, as
 if to the most tormented Soul in hell were
 added all the torments of the rest of the dam-
 ned both men and Devils, and that I should
 vouchsafe him but one glimpse of my know-
 ledge, that only vision, tho' in the lowest de-
 gree, were sufficient to free him from all
 those evils both of sin and pain; so that his
 Soul being extas'd by that unspeakable beau-
 ty which he beheld, would not be sensible of
 any grief or pain whatever. By this thou mayst
 easily conceive the omnipotency of that joy
 which I confer upon my beloved in Heaven,
 which if I should impart to the most damn'd
 in hell, it would convert all his great tor-
 ments into far greater consolations.

The Second stupendious wonder which the greatness of my joy produces in the Souls of my belov'd, is the manifold pleasures which spring from it, as from a most fruitful root. Art thou not astonish'd to hear that the happiness of the Souls should cause so many and marvellouseffects in the bodies of my Blessed, as St. *Augustin* relates, dost thou not wonder when he tells thee, that my beatifical vision carries so unspeakable a joy with it into their Souls; that it wholly changes their bodies, makes them as beautiful as so many Angels, resplendent as the Sun, immortal as a Spirit, and as impassible as even my self. What miracles and prodigies it works in their bodies by the redundancy of the unspeakable comfort which they feel in their spirits. Art thou not seiz'd with admiration, when St. *Anselme* tells thee, that if the body of one of my Blessed, endow'd with the four gifts of glory, full of clearness, splendor; and beauty, were plac'd in any part, or corner of the world, it would perfume the whole universe with a fragrancy infinitely more sweet unto their Sences, then that of Musk and Amber; dost thou not see how immense is that light and joy of the Blessed Souls in Heaven, which transmits this so unspeakable a luster and beauty unto their Bodies; and how can it be less, being it proceeds from my beatifical vision,

sion, and that it is the very same joy which I
 have my self, and which is sufficient to make
 me blessed with a blessedness equal to my self:
 It's therefore I say unto my beloved Servant; *Euge ser-*
 well done, thou good and faithful Servant; *ve bone &*
 thou hast been faithful over a few things, I *fidelis.*
 will make thee Ruler over many things; en- *quia super*
 ter thou into the joy of thy Lord. Take no- *fuiſti fide-*
 tice, O man! that I do not simply say, enter *lis super*
 into joy; but to shew the greatness thereof, I *pauca*
 call it my own joy, and that very joy where- *multa te*
 by I my self become happy. Observe also that *constitu-*
 there is not a Creature in this world, which *um intra*
 has not for his final end some manner of per- *in gaudi-*
 fection, and that those Creatures which are *um Domi-*
 indu'd with reason and knowledge, have in *ni tui.*
 that perfection a particular joy and compla- *Mat. 25.*
 cency, which is greater or lesser according *21.*
 as their end is more or less perfect; Now thou
 must of necessity acknowledge that my per-
 fection infinitely exceeds that of all Creatures,
 consequently the joy which is in my self (for
 I have no end or perfection distinct from my
 self) is infinitely greater then the joy of all
 Creatures; and this infinite joy out of my
 infinite goodness I was pleas'd to impart as
 well to the Blessed Souls, as to the Angels,
 tho' so great, and so special a felicity was in
 no way due unto their humane nature; where-
 fore thou must confess that the joy of Saints,
 which

which is that of my beatifical vision, and wherein my joy and happiness does consist, is infinite, and that all the contents and pleasures of the world in comparison to it, are Aloes, Gall, and Wormwood. The Philosophers will tell thee, that by how much a delectable object closes nearer to the faculty, by so much greater is the joy and delight which it produces therein ; natural reason will convince thee that of all objects I am the most excellent, and the most delightful, consequently being in the beatifical vision united to the Souls of my Saints in heaven with the most intimate union that can be in a pure creature, must of necessity cause an unspeakable joy, incomparably greater then all the joys reall or imaginable, which can be produc'd by all the creatures that were, are at present, or will be extant to the end of the world : for as my Divine perfection contains within it self the perfections of all created things, possible, and imaginable, so the joy which it causes in the Souls of the Blessed, must be infinitely greater then all other joys, which either have or can be caus'd by the creature.

O man ! here I must reflect upon the main weakness, the great folly, and the wilfull ignorance of Mortals ; *Helena* the beauty of *Greece* did so inflame the heart of *Paris*, that he made a vow to have her for his wife, tho' it should

should cost the lives of millions of men, & utter destruction of his whole nation; *Jacob* was so enamour'd of the fair *Rachel*, that he made nothing of fourteen years continual Slavery to purchase the happiness of her enjoyment. The People of *Israel* were so much taken with *Absoloms* beauty, & so charm'd with the sweetness of his discourse, that they all joyn'd heart and hand with him to dethrone *David* his own Father, their lawful King, the best of Princes, a man according to my own heart, a Prince adorn'd with all virtues, a Prince so much extoll'd for his mildness to his Subjects and for his great care of preserving them in peace, with all foreign nations; A Prince that ventur'd his life to fight a *Goliath* for the honour and redemption of *Israel* from the tyrannical yoke of the *Philistins*: O that a whole nation should be so much infatuate! as to abdicate so worthy, and so gracious a King for the love of a mortal and fading beauty, for the sake of an ambitious, ungrateful, and deluding *Absalom*; but I account the injury is done to me, and not to *David*, they have not rejected him, but me, that I should no more rule over them; this is the height of ingratitude, and must have a punishment equal to its demerit, for *Absalom* shall dy by the hands even of one of his greatest Admirers, and the chief of his favourits; as for the People of *Israel*

Non enim
 te abjece-
 runt, sed
 me, ne
 regnem
 super eos.
 1 Reg. 8. 7.
 Tulit *Joab*
 tres lance-
 as in manu
 sua, & in-
 fixit eas
 in corde
Absolem.
 2 Reg. 18.
 14.

Israel, that gave their concurrence to so unhumane, and barbarous an act, they shall be rul'd by Tyrants that shall keep them always in a curb: and make them absolute Slaves for ever: Let all those who finde themselves conscious of so horrid a crime, tremble at the hearing of so dreadful a chastisement. The beauty of *Adonis* had no better success than that of *Absalom*, for tho' the very sight of him drew love and admiration from his beholders, yet at length he was to them a subject of great lamentation, and sorrow.

Mulieres
sedebant
plangentes
Adoni-
dem. *Ezec.*
13. 14.

Filij ho-
minum us-
que quo
gravi cor-
de? ut quid
diligitis
vanitatem
& queritis
mendaci-
um.
Et scitote
quoniam
mirificavit
Dominus
Sanctum
suum. *Psalm.*
4. 3. 4.

O ye Sons of men! how long will ye turn my glory into shame? how long will ye love vanity, and seek after false things? But know ye, that the Lord has extoll'd the beauty of his Saints, and made it wonderful beyond the reach of humane understanding, and the expression even of the very Angels: for all the beauty of the world aggregated in one creature, falls infinitely short of that of my Saints in Heaven, how ravishing then must my beauty be which is accompanied with several other perfections, that will admit of no limits; as with infinite wisdom, omnipotence, holiness, liberality, bounty, and all that can be imagin'd good, beautiful and perfect; it's enough indeed to force even the hearts of mine enemies to love, serve, honour, and adore me.

Thou
3.

Thou art (I know) a great admirer of perfection; tell me then, if there were in the world a man as wise as an Angel, wouldst thou not be as earnest to see him, as the Queen of *Sheba* was to behold *Solomon*; but if to this great wisdom were added the strength of *Hercules*, or that of *Sampson*, the victories of the *Machabees*, or those of the greatest Conquerours that e're appear'd in this World, the courage, the devotion, the meekness and courtesy of *David*, the friendship of *Jonathan*, the liberality of all the *Roman*, and *Assyrian* Potentates, and the greatest beautys that ever appear'd upon Earth, certainly thou wouldst be totally inflam'd with love for so admirable a Creature, thou wouldst never be weary of his company, much less of his discourse; why then dost thou not love me with all thy heart, (as thou art commanded?) why dost thou not often and ardently desire with *St. Paul*, to be deliver'd from that loathsome prison of thy body to enjoy my sight and company, who am really adorn'd with all those perfections and graces in an infinite degree above all earthly Creatures, and do confer the same upon all, and every one of my Saints in Heaven? why dost thou not despise the transitory and fordid pleasures of the world, to seek after those of my heavenly Court, which can beautify and embellish both thy body and Soul;

Diliges
Dominum
Deum tu-
um ex to-
to corde
tuo. *Matth.*
22-37.
Cupio dis-
solvi &
esse cum
Christo.
Phil. 1. 23.

Soul; and the rather because I am so free to impart them not only to thee, but also to all those that shall be faithfull to observe my commands. For if I be so magnificent a Lord, and so free to confer my favours in this world upon all men, without any distinction, so that the wicked may partake of them as well as the Godly, is there any ground then to believe, that I have not far greater blessings in store for those alone, that are my favourites and dearest beloved? If I was so liberal as to bestow *gratis* such vast treasures, (as are the manifold benefits of nature) upon a People that I was not in the least oblig'd to, but on the contrary have suffer'd much at their hands; how much more am I indebted to those that have serv'd me faithfully, and with the loss of both their lives & fortunes. It's impossible for thee O man! to express the immensity of the glory which I shall confer upon my Elect in Heaven, since that even the benefits which I have imparted to my very Enemies here on Earth, are far beyond the reach of thy understanding; for my Apostle says, that the eye has not seen, nor the ear heard, neither have enter'd into the heart of man, the things which God has prepar'd for them that love him.

If that be so (as really it is) why dost thou loyter then in thy banishment, and dote so much

Nec oculus vidit,
neque auris
audivit,
nec in cor
hominis
ascendit
quæ præ-
paravit
Deus dili-
gentibus se
1 Cor. 2. 9.

much upon the vanities of the world, and earthly affairs? why art thou so desirous to live any longer in the land of *Egypt* to gather straw, and drink muddy water out of it's sinking Pits, despising the headspring of all felicitys, and the fountain of living waters? why art thou content to beg and gather Alms at every door, rather then live in thy heavenly Fathers house, where all manner of solid content, and pleasure is to be found? why dost thou starve with the prodigal Son, and feed with the Swine upon Acorns, whilst thou mayst sit at his table, and eat of the banquet which he has prepar'd for all his belov'd in glory; If thou be'st inclin'd to pleasure, raise up thy heart towards my heavenly Residence, and there thou shalt behold that Supream Good which contains within its self eminently all the pleasures and allurements of all things that can be called good or delectable. If this created life be pleasing to thee, how much more pleasing must that increated life be, which gave it a beginning, and without which it can't subsist one moment. If health be a comfort to thee, how much more comfort can I afford thee, who am alone the giver, the promoter, and powerful preserver thereof; If the knowledge of the creatures be sweet and acceptable to thee, how much more sweet and acceptable ought the knowledge

Cujus pul-
chritudi-
nem sol &
luna mi-
rantur.

Job 38.7.

Generati-
onem ejus
quis enar-
rabit. *Isa.*

53.8.

ledge of thy Creator be unto thee. If all thy
delight be plac'd in beauty, I am he whose
beauty the Sun and Moon does admire. If thou
beest taken with Nobility, I am the source and
offspring of all that can be call'd noble, for
my extraction goes far beyond the Creation
of the world, and limits of time. If thou de-
lightest in learning, here in my heavenly
School thou shalt know all my mysteries, the
profound sense of holy Scriptures; thou shalt
know the exact number of all my Saints and
Angels; thou shalt know the Secrets of my
Divine providence, how many are damn'd,
and for what, thou shalt understand the frame
and making of the world, the whole artifice
of nature, the motions of the Stars and Pla-
nets, the proprieties of Plants, Stones, Birds,
& Beasts; thou shalt not only know all things
created, but also many more things which I
might have created; thou shalt not only know
them altogether, and in the total, but clear-
ly and distinctly without any confusion. The
knowledge of the greatest wisemen and Phi-
losophers of the world; even in things natu-
ral, is full of ignorance, deceit, and incer-
tainty, because they know not the substance
of things but through the shell and bark of
accidents; whereas a poor and silly Servant
kept all his life in Slavery, nay, were he a na-
tural in the world, yet in heaven he shall be
replenish'd

replenish'd with more learning, and knowledge (as well of natural, as of divine things) then *Solomon*, then *Aristotle*, then all the Mathematicians, Astrologers, Astronomers, Philosophers, Divines and Doctors that ever were, or will be to the worlds end; for as *St. Gregory* says, it is not to be believed that the Saints, who behold within themselves the light of God, are ignorant of any thing without them.

If thou beest desirous of long life & health, here thou wilt enjoy life everlasting without any distemper, or malady, without any danger of death, or of any other evil, in the quiet and peaceable possession of all manner of pleasure and comfort; for there thou shalt rejoyce in what is above thee, which is my beatifical vision; in what is below thee, which is the beauty of Heaven, and other corporal Creatures; in what is within thee, which is the glorification of thy body; in what is without thee, which is the company of so many blessed Angels, so many glorious Apostles, so many renowned Patriarks, so many famous Prophets, such an invincible army of Martyrs, a most renown'd assembly of Confessors, a vast number of true and perfect religious, so many holy Virgins, which have overcome both the pleasures of the world, and the frailty of their own nature. Here I shall recreate and

M

feast

feast all thy spiritual Senses with an unspeakable delight, for I shall be both thy gracious and grateful object; I shall be a mirrour to the sight, musick to the ear, sweetness to the tast, balsom to the smell, flowers to the touch. Here *In fine*, there shall be the clear light of Summer, the pleasantness of the Spring, the abundance of Autumn, and the repose of winter.

Quem dicunt homines esse filium hominis. *Mat. 16. 14.*

Noli me tangere. *Jo. 20. 17.*
Vos autem quem me esse dicitis *Ibid. v. 15.*

But O man! I long to hear what Worldlings say of me, and of my Kingdom, for I suppose that some of them are apt to believe I am *John the Baptist*, others will say perhaps that I am *Elias*; others that I am *Jeremiah*, or some one of the Prophets. Some will think that it's a folly for mortals to expect admittance to my Kingdom, because that after my Resurrection I refus'd the *Magdalen* leave to touch me, or to lay her hand upon any part of my garment. But what dost thou say of me, and of my glorious Residence?

M A N.

Tu es Christus Filius Dei vivi. *Jo. 6. 70.*
Et regni ejus non erit finis. *Luc. 1. 33.*

I Say, that thou art Christ Son of the living God, and that thy Kingdom will never have an end; it's therefore I believe that Scripture calls it the land of the living, to let us understand that this wherein we abide, deserves no better denomination then that of the dead;

dead; Alas, we know it by our woful experience to be very true; for tho' *Adam* and his Descendants for a long time, liv'd each of them so many Ages, yet this fatal Epitaph, *mortuus est*, (which he has entail'd upon all his posterity) came at last, to shew that as the world is mortal, the inhabitants thereof must be of the same nature; but as for thy Kingdom O Lord, 'tis immortal and without any end; 'tis therefore *St. Paul* says, that this corruptible body of ours shall put on incorruption, and of mortal, become immortal. This flesh of ours which now is so burdensome, and does so depress our minde, which is now invested with so many inconveniences, subject to so many alterations, griev'd with so many diseases, defil'd with so many corruptions, overwhelm'd with such an infinite deal of miseries, and calamities, shall in thy Kingdom O Lord, be made glorious, and advanc'd to the height of perfection. It shall be endu'd with Seven gifts suitable to thy liberality, and to the dignity of thy beloved Servants; which are *Beauty, Agility, Fortitude, Penetration, Health, Pleasure, and Perpetuity*. As for the first gift, which is *Beauty*, thou hast thy self declar'd that the Just shall shine as the Sun in the Kingdom of their Father.

The second is *Agility* and this prerogative of the Just is no less then the former, for by this,

*Iusti sub-
gebant si-
cut sol in
regno Pa-
tris eorum*
Mat. 13. 43

their flesh is free'd from that lumpish & heavy weight which kept their Spirits fetter'd whilst they remain'd in this life, and made as light even as the Angels themselves, who pass from one extremity of the world to the other in the twinkling of an eye; the third gift is *Supernatural Strength*, which does so abound in a glorifi'd body, that he shall be able to move the whole globe of the Earth, at thy command, and give us a dry passage through the main Ocean, with as much ease as thy Angel did to the People of *Israel* through the red Seas, to avoid the Rage and fury of their pursuing Enemies. The fourth is *Penetration*, whereby he shall be able to penetrate any other bodies tho' never so hard, or massy, and make nothing to pierce Walls, Doors, the Earth, and the very Firmament, tho' it were made of Brass; This thy glorifi'd body has perform'd after thy Resurrection, for thou didst penetrate the house where thy Disciples were, the Doors being all shut, and at thy Ascension thou didst penetrate the Heavens also. The fifth prerogative is absolute *Health* free from all pains of this life, quit of all diseases, troubles, incumbrances, and all other infirmitys incident to humane nature, and shall be perpetually fix'd in a most perfect and flourishing state of health and felicity, in no way liable to the least alteration for ever. The sixth is

Delight

Delight and Pleasure, which shall be heap'd upon a glorifi'd body to that degree, that all his senses shall finde their peculiar and proper objects in a far more delicious manner then ever they could expect in this world; for his eyes shall be for ever recreated with the beatifical vision, and with the sight of the most glorious and beautiful bodies of all the Saints. One Sun is enough to bring a full joy over the whole continent of the Earth, as also to depress the raging waves of the main Ocean, in its greatest fury; it revives the mortifi'd grain, and makes it appear with it's green blades to assure the Labourer of it's being alive, and sets at liberty all those varieties of flowers and simples, which the cold season of winter kept a long time in it's prisons of Ice; what joy then shall a blessed Soul conceive when he beholds as many Suns as there are Saints? and when he sees himself to be one of them; when he sees his hands, his feet, and the rest of his members, to cast forth beams clearer then even the Sun in it's full height.

His ears shall be replenish'd with the most harmonious Songs and Musick of so many Quires of Angels, of so many millions of Saints, and of so many hundred thousands of heavenly Spirits: as *St. John* in many several places of his *Revelations* makes mention of; O

my Soul! here I would have thee stay a while, and consider seriously what a great satisfaction this is to the blessed: If the harp of *David* were so delightful to *Saul*, and had so great a power as to assuage the fury of his passion, and to recal him from that melancholy fit, of which the Devil made use to destroy his Soul. If the Lyre of *Orpheus* was able to operate such great prodigies in the World; and to win the hearts not only of men, but also of the Infernal Spirits (if we may believe Poets) who tell us that he recover'd his Wife out of their clutches with the sweetness of his melodious instruments: If *St. Francis* thought himself already in Heaven hearing an Angel play on his instrument, what pleasure, what delight will a blessed Soul have when he hears the sweet harmony of so many thousands of Angels together? Tradition which gives life to the best of Historys, informs us that the singing of one little bird alone, ravish'd a devout Monk to that degree that three hundred years seem'd no more to him then three hours, what a sweetness will it be to hear the melody of those Songs, which the innumerable citizens of that heavenly *Jerusalem* sing in praise of thee, their eternal King! his smell shall be recreated with the most odoriferous scent which comes from those beautiful bodies, infinitely more sweet then all the perfumes

fumes of the Indies. *In fine*, the whole glorifi'd body shall be fill'd with abundance of all kind of consolation; the Eyes, the Ears, the Nose, the Mouth, the Hands, the Throat, the Lungs, the Heart, the Stomach, the Back, nay, the very Intrals, and every part of the Body, shall be replenish'd with such unspeakable sweetness and pleasure; that it may be really said, the whole man is made to drink of the River of thy divine delights, and made drunk with the abundance of thy most glorious and plentiful house.

Inebriantur ab ubertate Domus tuæ, & torrente voluptatis tuæ porabis eos. *Ps.* 35. 9.

The Seventh and last prerogative of a glorifi'd body is what the Divines call *Perpetuity*, that is security of life, which agrees well with that place of Scripture, where 'tis said, the Just will live for ever; and St. Paul avers, that Death has no more dominion over him. And this is one of the chiefest prerogatives & most excellent Dignities of a glorifi'd body; for by the great benefit of this unspeakable favour, he is free'd from all care, all doubt, all fear, all danger, all hurt, all annoyance, and all manner of accidents that may cross him, or give any disturbance to his everlasting peace and rest. O how sweet will the fruit of a virtuous life be then to his palate, how pleasant will all his mortifications and penance, all his persecutions and troubles, all the wrongs and injuries, all the aspersions &

Justi autem in perpetuum vivent. *Sap.* 5. 16. Mors illi ultra non dominabitur. *Ro.* 6. 9.

calumnies, which were heap'd upon him by his apparent enemies, or by his counterfeit friends, and which he willingly suffer'd for thy sake, how pleasant, I say, they will appear to him, and he to them, how he will imbrace them as being instrumental to his everlasting settlement in Glory! for tho' they seem'd bitter to him in this life, yet in Heaven they will tast most sweet to him, and he will think himself highly honour'd to have been so ill treated for Justice.

Sweet is the cool evening after the hot summers day, sweet is the fountain to the weary Traveller, sweet is the rest and sleep to the tir'd Servant; but much more sweet is it to the Saints in Heaven, to enjoy ease after their manifold troubles, tranquility after their afflictions and crosses, peace after their long & tedious war; Security after all their dangers, and rest after all their pains and travels. For then all their grievances are at an end; then their Skirmishes, and conflicts with their Enemies are laid aside, there's no more talk of them, they lay down their Arms for ever, and remain in peace.

Exod. 13.

3 Reg. 4.

The Children of *Israel* went forth arm'd towards the Land of promise, but when they had conquer'd it, they laid down their Arms, put off their Armour, and forgetting all fear, and the fatigues of War, every one of them
under

under the shadow of his own Pavilion enjoy'd the sweet advantage of a delightful peace. Now may the bodys of thy Saints, O Lord, which have been wearied with continual watching, take their rest : Now may the watchful Prophet come down from the Sentinels place, and take his sweet repose for ever : Now may all those brave champions that fought so courageously against the rage, the violence, and the craft of the Infernal Serpent, lay down their warlike weapons, and take their pleasures in as ample a manner as thy glorious Palace can afford, without the least apprehension of any further disturbance, or fear of any invasion from either the world, the Flesh, or the Devil. There's no place there for the subtle crafts of the lurking vipers, nor for the sight of the deadly Basilisk, neither shall the hissing of the ancient Serpent be heard there, but only the soft breathing air of the Holy Ghost. This is the Region of peace indeed, and the only place of security, situated above all the Elements, whereto the nauseous clouds, and stormy winds of the dark air of the world can have no access. O City of God what glorious things have been said of thee ! and no wonder, for besides all that is written of the Majesty of thy King, of the beauty and splendour of thy Inhabitants, of the peace and union of their hearts,

Abac. 3.

Gloriosa
dicta sunt
de te civi-
tas Dei.
Psa. 86.

of

of their unspeakable joy and comfort ; the very description which is given of thee, is able to invite any one to be of the number of thy citizens ; for thy gates are wrought with Saphirs and Emeralds, thy walls are built with precious Stones, thy Streets are pay'd with white and polish'd marble ; thy houses are likewise adorn'd with precious Stones, all lin'd through with Saphirs, and cover'd above with massy gold. The light that shines in thee proceeds neither of Lamps, nor of the Moon, nor yet of the refulgent Stars, no, 'tis the light which issued from Light, that gives lustre to thee ; 'Tis thou, O Lord, that fills her with light, for in the midst of her thou keepest thy continual residence, and all the Saints do there reign with thee, adorn'd with light, which is their sumptuous apparel, and bear Crowns of transparent gems and precious stones upon their heads. O blessed Kingdom, says St. *Austin*, where thou art always present, O Lord ! who art the hope of all Saints, and the Diadem of their everlasting glory, replenishing them with joy on every side, so that in thy Realm, O Lord, there is infinite joy without Sadness ; health without sorrow, life without labour ; light without darkness ; felicity without vexation ; all goodness without evil. There Youth flourishes, and never grows old, Life knows no end, beauty

Psa. 103.

Psa. 20.

beauty never fades, love never cools, health
 never diminishes, joy never ceases. There
 sorrow is never felt; complaint is never
 heard, matter of grief is never seen, nor ill
 success is never fear'd, because they enjoy
 thee, O Lord, whose glorious presence con-
 fers all these and many more blessings upon
 them. O my Soul what a main happiness
 will it be to see that holy Lamb! thy sweet
 Jesus, thy gracious Redeemer invested with
 superexcellent Majesty Seated in his Chair of
 State. If the three Eastern Kings undertook a
 long journey to *Bethlehem*, and were so much
 overjoy'd when they found him, tho' lying
 in a manger; how great must their joy be
 now to see him triumphing in his glory! If *St.*
John the Baptist did leap with joy at his ap-
 proaching towards him in his Mothers womb,
 what an ocean of joy will now overwhelm his
 heart, when he sees him face to face in his
 royal and eternal Kingdom? O says the same
 Saint! to be admitted into thy presence O
 Lord, and to receive the beams of glory from
 the splendour of thy Majesty, surpasses all o-
 ther joy and felicity that the Saints possess in
 Heaven, and were I to suffer torments every
 day, yea, and the very pains of Hell for a
 time, thereby to gain thy vision in Heaven,
 and to be united in glory to the number of
 thy Saints; it were nothing to the greatness
 and

and excellency of the reward, but alas ! how far am I from the feelings of this most learn'd and holy man.

I am like a Child that longs and cries for an apple, but will not take the pains to come for it, or like a Ship that is bound for a certain harbour, and steers the quite contrary way, or like a Cat that loves fish, but will not wet her paw to fetch it out of the water : I love thee O Lord ! but will not surmount the least difficulty to purchase thy glory ; I aim, and my desire is to land in the safe harbour of Heaven, but I run a quite contrary course ; I love a virtuous and godly life, but

Tu es mi-
ser & mi-
serabilis,
& pauper
& cæcus, &
nudus. *Apoc.*

3. 17.
Non coro-
nabitur ni-
si qui le-
gitime
certaverit.

2 *Tim.* 2. 5.
Nonne
hæc op-
portuit
Christum
pati & ita
intrare in
gloriam
suam.

Lk. 24. 26.

will not make use of the means which thou hast prescrib'd to attain it. I am created to trade in this world for the advantage of my Soul, and to bring my vessel laden with good works to the Land of Promise. But alas ! this forty, nay, fifty years, I have busi'd my self even about trifles, and now I finde I am no better than that Bishop thou didst so severely reprehend in the revelations, for I may be very well call'd miser, miserable, poor, blind and naked as well as he was ; so that I have great reason to fear thou wilt remove my candlestick out of its place, and turn me off with a *nescio vos*, unless I speedily resolve upon a better course of life, and fight more man-like for a Crown in Heaven, which I shall never

never obtain otherwise then by tracing the same paths which thou wentst into thy glory.

S A V I O U R.

THe only way to be happy for ever, is to lead a virtuous life without any intermission, not in parts, or with intervals ; for this is losing of ground. Thou art to press on, and persevere ; for if thou dost discontinue thy course, when wilt thou come to pronounce these words ? I am a Conquerour : not a Conquerour of barbarous Enemies, and Salvage Nations ; but of my own predominant and unruly passions, of my vicious and evil inclinations ; of my Avarice, Ambition, and Lusts which have subjected even the greatest of Conquerours. Who was a greater then *Alexander*, that extended his Empire from *Thracia*, to the utmost bounds of the Earth ? but yet he burnt *Persopolis* at the request of a Prostitute, to gratifie his Lust. 'Tis true he overcame *Darius*, and slew many thousands of the *Persians* ; yet he has murther'd *Calisthenes* : and that single blot has tarnish'd all the glory of his great and numerous victories. All the wishes of mortals, and all the benefits which they can either give or receive, are very little available to a happy life. Those things which the common People gape after are transitory

transitory and vain; whereas happiness is permanent; nor is it to be estimated by number, measure, or parts: for it is full, and perfect; this is *Seneca* the moral Philosophers discourse; which should make thee, O Christian man! blush to set so slender an estimate upon my glory, and upon the everlasting happiness which I promise unto thee, if thou wilt resolve to lead a virtuous and godly life, and depress thy passions with the dint of mortification and Penance; but thou dost not answer my expectation, and yet wouldst fain be admitted into my glory at a cheaper rate than I had it my self.

This Pagan Philosopher shall rise in Judgment against thee; and his following expressions will certainly condemn the little care thou hast of thy Salvation. I do not, says he, speak as if my self were arriv'd at that blessed state of repose: but yet it is something to be on the mending hand. It is with me, as with a man that's creeping out of a disease; he feels yet some grudgings of it, he is every foot examining his pulse; and suspects every touch of heat to be a relick of his fever: Just at that rate, am I jealous of my self. The best remedy that I know in this case, is to go on with confidence, and not to be misled by the errors of other People. It is with our manners, as with our healths; 'tis a degree of
virtue;

virtue, the abating of vice, as it is a degree of health, the abating of a fit.

Could a Christian speak better ; or more to the purpose ? could he take a more assured way to prevent the increase of vice, then what he prescribes ? Hear him once more speak ; some says he, will place their happiness in wealth ; some in the liberty of the body ; and others in the pleasure of the sense, and Palate. But what are mettals, Taſts, Sounds, or colours, to the minde of a reasonable creature ? he that ſets his heart upon the riches of this world, the very fear of poverty will be grievous to him. He that's ambitious, ſhall be gall'd with envy at a man that's prefer'd before him : For in that caſe, he that is not firſt, is laſt. I do not, ſays he, ſpeak againſt Riches : for if they hurt a man 'tis his own folly : they may be indeed the cauſe of miſchief ; as they are a temptation to thoſe that do it. Inſtead of courage they may inſpire a man with arrogance ; and inſtead of magnanimity, with inſolence ; which is in truth but the counterſet of heroick mindes, and where's the happineſs of Luxury ; when a man divides his life betwixt the Kitchen, and the ſtews ; betwixt an anxious conſcience, and a nauſeous Stomach ? *Caligula*, was born to ſhew the world what miſchief might be done by a concurrence of great wickedneſs, and a great fortune:

tune he spent near 10000*l.* Sterling upon a Supper. The works and inventions of Luxury are indeed prodigious, not only in the counterfeiting of nature, but even in surpassing it. The *Romans* had their brooks even in their very parlours, and found their dinners under their Tables. The Mullet was reckon'd stale unless it dy'd in the hand of the Guest, And they had their glasses to put them into, that they might the better observe all the changes, and motions of them in the last Agony betwixt life and Death. So that they fed their eyes, before their bodies. These people would not have given themselves half this trouble with a dying friend; nay, they would leave a Father or a Brother at his last hour, to entertain themselves with the barbarous spectacle of an expiring Fish.

O man! thou art a Christian, and one that pretends to the height of perfection, which is to follow me, and ground thy life as well upon my counsels, as upon my examples; thou hast in thy Baptism made a solemn oath to have an everlasting abhorrence of the world, the flesh and the Devil, thou hast renounc'd them for ever; thou hast declar'd thy self an Enemy to all sorts of vice, yet thou art more a slave to them then ever the *Romans* were to their bellies, so that I verily believe, had this Pagan Philosopher been now alive, and seen
the

the liberty that Christians take to run headlong into disorders, and debauchery, he would conclude their Religion to be far worse than that of the *Romans*, which was no other than to indulge their bodies in all that might be pleasing to their Palate. Let him yet speak more of his minde to the *Romans*, and thou shalt finde that what enormities he lays to their charge, is now adays the common practise of Christians. That says he, which enhances the esteem of every thing, is the price of it: In so much, that water it self, which ought to be gratuitous, is expos'd to sale, in their Conservatories of Ice, and Snow. Nay, we are troubl'd that we can't buy breath, light, and that we have the Air it self *gratis*. And if our conditions be evil, our trouble is, that nature has left something to us in common: But Luxury contrives ways to set a price upon the most necessary and communicable benefits in nature: even those benefits, which are free to Birds, and Beasts, as well as to men; and serve indifferently for the use of the most Sluggish Creatures.

But how chances it, that fountain-water is not cool enough to serve us, unless it be bound up in Ice? So long as the Stomach is moderately satisfi'd, Nature discharges her functions without trouble: but when the blood comes to be inflam'd with excess of

wine, or the Stomach overcharg'd with meat; simple water is not cool enough to Allay it's heat; then we are forc'd to make use of remedies, which remedies themselves are vices. And this is the product of heaping Suppers upon Dinners, and Dinners upon Suppers without intermission.

The natural thirst, (be it never so vehement, and not deriv'd from libidinous actions) is easily quench'd with a draught of water, tho' it be of the River it will suffice; but, when the palate is grown squiremish, we taste nothing; & that which we take for thirst, is only the rage of a Feavour, or some other distemper acquir'd by disorder: Even the very Women are in some measure guilty of this extravagance, for tho' they have not alter'd their natures, they have chang'd the course of their lives; and by taking the liberties of men, they partake as well of their diseases, as of their wickedness. They sit up late, drink as much, nay, in their very Appetites they are as masculine too; in a word, they have lost the modesty, and other advantages of their Sex, by their vices.

O man! are not these the abominations and Crimes now in vogue, in that corrupt and licentious Age thou liv'st in? What this good moral Philosopher blames in the *Romans*, is it not the common practice of Christians now a days,

days, nay, they are guilty of far greater crimes; for they do not only pamper their Lusts, but provoke them; as if they were to learn the very art of voluptuousness. And wherein is their corrupt nature depress'd all this while? for I see nothing deny'd to their craving Appetites, no violence us'd to their sensuality, no bounds set to their womanish desires. They give all the best entertainment they can to their bodies, and take no care at all of their Souls. It is with them as with an innocent that a certain Noble-man had in his Family; She became blind on a Sudden, and no body could perswade her she was blind; she could not endure the house (she said) it was so dark, and was still calling to go abroad. That which the people laugh'd at in her, is found to be true in the greatest part of mankind: They are Covetous, Luxurious, Ambitious, and what not? but the world shall never bring them to acknowledge it. Nay, they are the worst of the two; for that blinde fool call'd for a guide, and they wander about without any, and which is worse, they will have none; It's a hard matter to cure those that will not believe they are sick. This is thy case O man! thou hast been told often of thy desperate condition; and how thy Soul is in danger to be lost for ever; unless that thou dost comply with my instructions, and break off that

sinful yolk of Satan, that brings thee by one
 evil to make way for another. Thou wert
 told that the Kingdome of Heaven suffers vi-
 olence, & that to become an Inhabitant there-
 of, thou must of necessity struggle with thy
 Passions, and overcome them too, which is
 to destroy a numerous company of Monsters,
 and the most glorious action that can be un-
 dertaken. *Horatius Cocles* oppos'd his single
 body to a whole Army, till the Bridge was
 cut down behinde him, and then leap'd into
 the River, with his Sword in his hand, and
 came off safe to his own party; this was a ge-
 neros act indeed; but it is a more noble ex-
 ploit to subdue thy corrupt nature, thou dost
 signalize thy self, when thou art become thine
 own Master, and triumphs over thy passions,
 which have vanquish'd the greatest Conque-
 rors of the world; when thou shalt stand like
 another *Hercules* and beat down those inbred
 monsters of thy old man, with as much cou-
 rage, as he did subdue the *Hidra's*, and *Mino-*
taures, then thou wilt arrive at the highest
 pitch of felicity. Be not surpriz'd that I call
 thy Passions Monsters of nature, for they are
 not only monstrous in themselves, but they
 make the mind that is harrafs'd with them ve-
 ry deform'd and most miserable to boot; for
 they leave no place either for Council or
 friendship, honesty or good manners; no
 place

place either for the exercise of reason, or for the Offices of life. If I were to describe the Passion of anger, which is the common distemper of all mankind, I would draw a Tiger bath'd in blood, sharp set, and ready to take a leap at his prey, or dress it up as the Poets represent their furys, with whips, Snakes, and flames: It should be sour, livid, full of Scars, and wallowing in gore, raging up and down, destroying, grinning, bellowing, and pursuing; sick of all other things, and most of all of it self. It turns beauty into deformity, and the calmest counsels into fierceness; It disorders the very garments of those that are slaves to it, and fills their minds with horror: How abominable must it be in the Soul then, when it appears so hideous even through the bones, the skin, and so many impediments. Is he not a monster of a man that has lost the government of himself; and is toss'd hither and thither by his Raging fury, as by a tempest? He is the executioner of his own revenge, both with his heart and hand; and the murderer of his nearest friends. The smallest matter will blow him up to that degree that he is altogether insociable, and inaccessible; He does all things by violence as well upon himself, as others. It may be then very well call'd the master of all Passions, being 'tis the most hard to be surmounted. Yet Heathens without the

assistance of my grace, or knowledge of my glory, have wholly subdu'd this predominate Passion, encourag'd thereunto only by a popular applause, and to get the esteem of being perfect Philosophers. *Plato* was about to strike his Servant, and while his hand was in the Air, he check'd himself, but still held it in that menacing posture; being taken notice of, and ask'd what he meant: I am now, says he, punishing of an angry man. Another time his Servant having committed a great fault; pray says he to his friend, do you beat that fellow, for I am angry; for he did not think it fit that a Servant should be in his power; that is not his own master.

Socrates when he was angry, would take himself in it, and speak low, in opposition to the motions of his displeasure. O man! thou art promis'd a crown of glory in Heaven if thou wilt subdue thy passions on Earth; Thou art assur'd to sit at my Table, and to enjoy my presence for ever, so be, that thou dost subdue thy evil inclinations, and keep them always in subjection, yet these powerful motives are not sufficient to Stir up thy drooping courage to so glorious an action, and so much to thine own advantage; whereas these Heathens have got the better of them all, only for to be applauded by the people, and to obtain the credit of being perfect Philosophers:

phers ; I tell thee for a certain truth that *Mat 12.*
 they shall rise in Judgment with this genera- 41, 42.
 tion of cow-hearted Christians, and shall condemn them, because they have subdu'd their Passions and evil inclinations only upon the bare account of vanity, which they will not perform tho' they be promis'd the reward of an Eternal weight of Glory. The Queen of the South shall also rise in Judgment against them, and shall condemn them ; for she came from the uttermost parts of the Earth to hear the wisdom of *Solomon*, whereas they will not make the least progress in virtue to pleasure me, who am the Fountain of wisdom, and who went so many steps to finde out their stray'd Souls, when they were in danger to be lost for ever.

The Histories are full of perillous and desperate enterprizes, and all for temporal rewards. In the beginning of the civil wars which the *Senate of Rome* carried on against *Cajus* and *Fulvius Gracchus*, the Consul *Opimus* by publick Edict promis'd, that who-soever should bring him the head of *Cajus Gracchus*, should receive for reward it's weight in gold. *Setimuleyus* undertakes the work, and cuts off the head of *Gracchus* with the manifest danger of his own life, and fills the hollow places thereof with melted lead to have the more weight of Gold. But my promises far

exceed this, being I give for less labour, and for a trouble as light as a feather, an eternal weight of glory, nay, for a draught of water ; for that which is but vile, and lasts but for a moment : I give that which is of inestimable price, and is to continue for all Eternity. With that which is no more worth than a Straw, thou mayst purchase my glory, for all the felicities, all the riches, and Earthly delights are no more then a Straw compar'd to it. Certainly thou wouldst look upon him to be a meer fool, that would not give a chip for an hundred weight of Gold ; This is thy great folly O man ! thou wilt not go through the least of difficultys, nor give a small share of thy worldly Substance to the poor and distress'd for the purchase of Heaven.

Cyrus to encourage his Soldiers in his war against the *Medes* made them a Sumptuous Banquet, with a promise to give them Gold and Silver in abundance, if they had subdu'd that effeminate Nation ; if this motive was sufficient to make a barbarous People prefer a doubtful reward before a certain and hazardous labour ; why should not a certain reward and infinitely greater then the labour provoke thee, and all mankind to the conquest of Heaven ? Compare the banquet which I am to exhibit to all my belov'd in Heaven, unto that which *Cyrus* gave unto his whole

whole Army, the pleasures of my Kingdom with the troubles, and displeasures of this life, the joys above with the sorrows below, the riches and treasures of Paradise, with the little labour and pains which thou dost take in my Service, and for which thou art promis'd eternal glory as a reward, thou shalt finde as much difference as there is betwixt a dead body full of worms, stench, and corruption, and a glorious body, exceeding the Sun in brightness, the Heavens in beauty, and in sweetness the most odoriferous and purest Roses, or Lillies. Its therefore my Apostle says, that all which men can suffer in this life, is no way worthy of the glory which is entail'd upon my Elect. No, the Stupendious mortifications and penances of St. *Simon Stylites*, the Austerities of St. *Romualdus*, the poverty and nakedness of St. *Francis*, the manifold torments and tortures of all the martyrs, are no more in comparison of my glory then is the taking up of a Straw for the gaining of an Earthly Empire.

David declares that the first man that should encounter the *Jebuseans*, as being the most daring and warlike of all his enemies, should be made General, *Joab* hears of it, and expos'd his life to obtain that honour at the price of his blood. *Saul* offers his Daughter in marriage to him that should overcome the Giant

Giant *Goliath*; *David* embraces the motion, & flights all danger to purchase so great a reward. *Seneca* wonder'd at what Soldiers did, and suffer'd for so short and transitory Kingdoms as are those of the world, and that not for themselves neither, but for another, much more might he wonder that the sufferings & labours of this life by which Christians are to gain the Kingdom of Heaven, not for strangers, but for themselves, should seem so great and so grievous unto them, as they make appear by their unwillingness to undergoe the least trouble for so great a purchase. But I must attribute their failings herein to their little estimate of so precious a Jewel; for had they known the value of it as well as others have done, they would bid for it, as they did; or at least they would not pass by so carelessly a thing which they sought after so carefully. Saint *Paul* says of me, that laying the joys of Heaven before my eyes, I sustain'd the Cross; this should be to all Christians a main argument of my great estimate of the matter, seeing I would buy it at so dear a rate, and invite all men to go and sell all they have to purchase this treasure. St. *Paul* is much of my opinion, for he esteems all the World as dung to the purchase of this precious gem; and imparted the same feeling to his worthy Disciple, and glorious martyr St. *Ignatius*. Hear what

Proposito
sibi gaudio
sustinuit
crucem.

Heb. 12.

Matth. 13

Philip. 3.

what he is willing to give for the purchase
 thereof: Fire, Gallows, Beasts, breaking of
 my bones, quartering of my members, crush-
 ing of my body, all the torments of the De-
 vil together let them come upon me, so I
 may enjoy this inestimable treasure. *St. Vin-Chryso.*
cent Martyr was nothing inferiour to him ei- *Tom. 5.*
 ther in love, courage, greatness of minde, *Hom. 19.*
 and fervour of spirit, hear how daring he
 speaks to *Dacianus* the President, and see with
 what joy, and Patience he suffers his torments.
 The Tyrant orders him to be hoist up high
 upon a Rack, and after a jeering way ask'd
 him where he was, to which he answer'd with
 a smiling countenance; I am aloft, and thence
 do despise thee, who art insolent and puff'd
 up with the power thou hast upon Earth; Be-
 ing after menac'd with more torments far ex-
 ceeding the cruelty of the former, he said,
 methinks *Dacianus*, thou dost not threaten,
 but court me with what I desire with all the
 powers and faculties of my Soul. And when
 they tore his flesh with hooks and pinchers,
 and burnt him with firebrands, and flaming
 torches, he cry'd out with joy, in vain thou
 weariest thy self *Dacianus*, thou canst not ima-
 gine torments so horrid which I could not
 suffer. Know then O man! that Prisons,
 Pinchers, burning plates of Iron, and death
 it self are unto good Christians recreations,
 rather

rather then torments, and if thou beest of the number of them, thou wilt be likewise of the same opinion.

M A N.

Fodere
non valeo
& mendi-
care eru-
besco.

Luc. 16. 3.

I am as much perplex'd, O Lord ! at thy discourse as was the man of the Gospel to hear his Master accuse him of injustice, and threaten to turn him out of his Stewardship ; what shall I do, says he, I am asham'd to beg, and I am not able to labour. This is my case; I am asham'd to see my self so remiss in my duty to thee, so unwilling to undergo the least trouble to purchase thy glory, and so heedless of my own salvation, when I see Heathens perform such great and heroick exploits even for the bare applause of the world, and for the blind approbation of their phantastical Sect. I am asham'd to see my self so remote from virtue, so cold in devotion, so prone to vice, so inconstant in my good resolutions, so averst'd to afflictions and crosses, when I hear a Pagan-Philosopher that knows nothing of thy glory, nothing of the everlasting happiness of thy Kingdom, nothing of the unspeakable reward of thy Blessed, and nothing of the eternal punishments which thou hast decree'd for the wicked, tell me that there is not in the scale of nature

nature a more inseparable connexion of cause
 and effect, then in the case of happiness and
 virtue: nor any thing that more naturally
 produces the one, or more necessarily presup-
 poses the other. For, what is it to be happy,
 but for a man to content himself with his lot,
 in a chearful and quiet resignation to the ap-
 pointments of God? All the actions of our
 lives ought to be govern'd with a respect to
 good, and evil: and it is only Reason that
 distinguishes: by which reason we are in
 such manner influenc'd as if a Ray of the Di-
 vinity were dipt in a mortal body; and that's
 the perfection of mankind. 'Tis true, we
 have not the eyes of Eagles nor the Sagacity
 of hounds, nor if we had, could we pretend
 to esteem our selves for any thing which we
 have in common with Brutes. What are we
 the better for that which is foreign to us,
 and may be given, and taken away? As the
 Beams of the Sun irradiate the Earth, and yet
 remain where they were, so is it in some pro-
 portion with a holy minde, that illustrates all
 our actions, and yet adheres to it's Original.
 Why do we not as well commend a Horse
 for his glorious Trapings, as a man for his
 pompous additions? how much a braver
 Creature is a Lyon (which by nature ought
 to be fierce, and terrible) how much braver
 (I say) he is in his natural horror, then in
 his

his chains ? So that every thing in its pure nature pleases us best. It is not Health, Nobility, Riches, that can justify a wicked man ; nor is it the want of all these can discredit a good one. That's the Sovereign Blessing, which makes the Professor of it valuable without any thing else, and him that wants it contemptible, tho' he had all the world besides. 'Tis not the painting, gilding, or carving that makes a good Ship ; but if she be a nimble Sailer, tight, and strong, to endure the Seas, that's her excellency. 'Tis the Edge and temper of the blade that makes a good Sword ; not the richness of the Scabbard : 'Tis even the same with man, 'tis not money, or vast possessions, or eminent places, or great dignities that makes him considerable, but his virtue alone.

Cor. 9. 19, 20, 21, 22. I am a Christian, and by my profession am bound to be serviceable to all people as far as my ability can extend, and their necessity requires it ; it's therefore *St. Paul* says, tho' I be free from all men, yet have I made myself Servant unto all, that I might gain the more. Unto the Jews, I became as a Jew, that I might gain them that are without law. To the weak became I as weak, that I might gain the weak ; *In fine*, I am made all things to all men, that I might by all means save some. This is my incumbent duty, but alas !

I am

I am far short of it, and this brings a blush on my face ; when I see a Pagan-Philosopher preach and practice the same. 'Tis every man's duty, says *Seneca*, to make himself profitable to mankind, if he can, to many ; if not, to fewer ; if not so neither, to his neighbours, but however to himself.

There are two Republicks, a great one, which is humane nature ; and a less, which is the place where we are born : some serve both at a time ; some only the greater ; and some again only the less : The greater may be serv'd in privacy, Solitude, contemplation, & perchance that way better then any other: But it was th'intent of nature however, that we should serve both. A good man may serve the Publick, his friend, and himself too, in any Station: If he be not for the Sword, let him take the Gown ; if the Bar does not agree with him, let him try the Pulpit ; If he be silenc'd abroad, let him give Counsel at home ; and discharge the part of a faithful friend, and a Temperate companion. When he is no longer a Citizen, he is yet a man ; the whole world is his Country, and humane nature never wants matter to work upon: But, if nothing will serve a man in the civil Government, unless he be prime Minister ; or in the Field, but to command in Chief, 'tis his own fault. The common Soldier,

Soldier, where he can't use his hands, fights with his very looks ; his example, his encouragement, his voice : and stands his ground even when he has lost his hands ; and does service too with his very clamour ; so that in any condition whatsoever, he still discharges the duty of a good Patriot. Nay, he that spends his time well, even in a retirement, gives a great example : we may enlarge indeed, or contract, according to the circumstances of time, place, or abilities ; but above all things, we must be sure to keep ourselves in action ; for he that is sloathful is dead even while he lives. All this is most consonant to St. *Pauls* doctrine, and to the feelings of all good Christians, but alas ! 'tis quite contrary to what I practise (to my shame be it spoken) and I much fear it will appear in judgment against me in that dreadful day of thy just indignation and wrath.

O Lord ! thou hast made me a watch-man unto the house of *Israel*, & hast laid a strict obligation on me to depress vice, and hinder the growth thereof, within the precincts, of my Jurisdiction, as well by word, as by good examples ; but alas ! unfaithful, and cow-hearted wretch as I am, for fear of losing a Benefice, or incurring the displeasure of great Persons, of whom I depend for a livelihood, I silence their faults, and wink
at

at their debaucheries, which certainly will redound to my grand confusion, and the rather, because that Pagans have acted otherwise. Was there ever so desperate a state, as that of *Athens* under the thirty Tyrants; where it was capital to be honest; and the Senate-house turn'd into a Colledge of Hangmen; never was government so wretched, and so hopeless; and yet *Socrates* at the same time preach'd Temperance to the Tyrants, and courage to the rest: and afterwards dy'd an eminent example of manliness and resolution, and a Sacrifice for the common good.

'Tis not the part of a wiseman, says another pagan, to stand shifting, and fencing with fortune, but to oppose her bare-fac'd; for he is sufficiently convinc'd, that she can do him no hurt: she may take away his Servants, Possessions, Dignities, &c. She may assault his body, put out his eyes, cut off his hands, & strip him of all external comforts of life. But what does all this amount to, more then the recalling of a Trust, which he has receiv'd, with condition to deliver it up again upon demand? He looks upon himself as precarious, and only lent to himself, and yet he does not value himself ever the less, because he is not his own; but takes such care as an honest man should do of a thing that is committed to him in Trust. Whensoever He

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that

that lent me my self, and what I have, shall call for all back again, 'tis not a loss, but a restitution; and I must willingly deliver up what most undeservedly was bestow'd upon me; and it will become me to return my minde better then I receiv'd it. O my Soul! wouldst thou not take this discourse to be the products of a patient *Job* on his dunghil, in his mournful Addresses to God; or the expressions of some eminent and illuminate Saint in the desert, rather then the words of an heathen Philosopher; but what if thou seest this supereminent doctrine practis'd by another of the same Sect? will it not confound thy insatiate desire of Earthly riches, thy great neglect of thy own Salvation, and the little value thou putst upon Heaven, and it's everlasting pleasures?

Demetrius upon the taking of *Megara*, ask'd *Stilpo* the Philosopher what he had lost: nothing says he, for I had all that I could call my own about me. And yet the enemy had then made himself the master of his Patrimony, his Children, and his Country: But these he look'd upon only as adventitious goods, and under the command of Fortune: Now he that neither lost any thing, nor fear'd any thing in a publick ruine, but was safe, and at peace, in the middle of the flames, and in the heat of a military intemperance and fury;

fury ; what violence, or provocation imaginable, can put such a man as this out of the possession of himself ? Walls, and Castles may be min'd and batter'd ; but there is no art, or Engin, that can subvert a steady minde : I have made my way (says *Stilpo*) through fire, and bloud ; what is become of my Wife and Children, I know not ; but they are transitory blessings & Servants likewise that are accustomed to change their masters ; what was my own before, is my own still ; some have lost their Estates ; others their dear bought Mistresses ; their Commissions and Offices ; the Usurers have lost their Bonds and securities ; but, *Demetrius*, for my part, I have sav'd all : & do not imagine after all this, either that *Demetrius* is a conquerour, or that *Stilpo* is overcome. 'Tis only thy fortune has been too hard for mine. *Alexander* took *Babylon* ; *Scipio* took *Carthage* ; the Capitol was burnt : but there's no fire or violence that can discompose a generous minde : Some perhaps will take this Character for a Chimera ; but they are grossly mistaken, for all ages afford some, tho not so many instances of this elevated virtue. A good man will do his duty let it be never so painful, so hazardous, or never so great a loss to him ; and it is not all the money, the power ; and the pleasure in the world ; no not any force, or necessity,

cessity, that can make him wicked; Hear what
 1 Mach. 2. the noble and daring *Mathathias* says in the
 open Streets of *Maden*, tho' all should act con-
 trary to the law of their Ancestors to obey
 the King *Antiochus*, and comply with his
 commands, yet I, with my Children, and
 Brothers, will continue faithfull and obe-
 dient to our Fore-fathers Law, even to the
 loss of our Estates, and Lives; he consider'd
 what he was to do, not what he was to suf-
 fer, and kept on his course, tho' there should
 be nothing but Gibbets, and Torments in the
 way.

The Philosopher I but now spoke of, is a
 nother instance of it; I mean *Stilpo*, who,
 when he had lost his Country, his Wife, his
 Children, the Town on fire above his head,
 himself scaping very hardly, and naked out
 of the flames, I have sav'd my Goods says he,
 which are, my Justice, my Courage, my Tempe-
 rance, my Prudence; shewing by this how much
 easier it was to overcome a Nation, then one
 Wise man. It is a certain mark of a brave
 minde (says another Pagan Philosopher) not
 to be mov'd by any Accidents, and brings
 this President to make good his argument:
 The upper Region of the Air admits neither
 clouds, nor Tempest,; the Thunder, Storms,
 and Meteors, are fram'd below; and this is
 the difference betwixt a mean, and an exalt-
 ed

ed minde : The former is rude, and tumultuary ; the latter is modest, venerable, composed, and always quiet in his station. In a word, it is the conscience that pronounces upon the man whether he be happy or miserable. Sacrilege and Adultery are generally condemn'd, yet how many are there still that do not so much as blush at the one ; and in truth, that take a glory in the other ? There is nothing more common, then for great Thieves to ride in triumph, when the little ones are punish'd. But let wickedness scape as it may at the Bar, it never fails of doing Justice upon it self ; for every guilty person is his own hangman.

O most gracious Saviour ! the Godly feelings, and the heroick exploits of these Hea-then Philosophers have already so confounded me that I have not a word to say in my own defence, and do very much apprehend that my confusion will be far greater in the day of thy wrath, when they shall all appear as evidences against me, and Judge me worthy to be their footstool in Hell for an Eternity, and to be trampled on, like the mire of the streets, because they did better things assisted only by the feeble light of nature, then I have perform'd having the powerful assistance of thy Grace. St. Paul offers me the same means that himself took to prevent so horrid

Ponet illum inconculcationem quasi lucum plantarum.

Isa. 10. 6.

Castigo Corpus meum &c

in servitu- a confusion, I keep my body under, and bring
tem redi- it to subjection: lest that by any means when
go: ne for- I have preach'd to others, I my self should be
te cum a- a cast-away; but alas! this remedy is in a
liis predi- manner as hard to me as the disease, for cer-
caverim, tainly it would shorten my days to be always
iple re- in prayer, still weeping, constantly watching,
probus lying perpetually upon the ground, wearing
efficiam. of haircloth night und day: And besides St.

Aug. Hom. *Augustin* tells me, it is not enough to do all
ult. ex 50. this, to change my life, and to desist hanker-
5. ing after vice, but I must of necessity make at-

tonement to God for my past Sins by the con-
stant and dayly practise of sorrowful Pen-
nance, humble sighs, contrition of heart, and
of giving Alms. And the reason *St. Cyprian*
gives for it, is, that a prevalent and tedious
medicine must be apply'd to a desperate and
5. Epist. ad
Cornel. deep sore, and that the Pennance must be of
as long continuance as was the fault. St.

Hierom is much of the same opinion, for he
Epist. 7. will have our long and sinfull pastime to be
ad *Eustoch.* expiated with as long lamentations and sor-
row, he will have our soft linnen, and silk
apparel, to be chang'd into a sharp hair-cloth,
And St. *Ambrose* says positively that as a great
malady requires a long course of Physick, so
great offences must of necessity be cleans'd
with a long continu'd Pennance, and often
reiterated acts of Contrition.

Ambr. ad
Virg. laps-
um 8.

What shall I do in this case, my dear Saviour ! I know the remedies, which thy Holy Doctors prescribe, are most wholesome for my Soul, but I am not able to swallow such bitter Pills; & on the other side I am in a strange confusion, to see my self out-done by Pagans even in the most essential parts of Christianity; for they have more love for virtue, and a far greater abhorrence of Sin then I have. *Aristotle* declares, it were better to dy, then do any thing against the good of virtue. *Aristot. 3. Eth.*

Seneca, and *Peregrinus* are more resolute in the matter; Tho' I were certain, says the former, that men should never know it, and that God would pardon me: yet I would not offend him for the filthiness of sin; no, says the latter; for there is nothing can happen unto man more horrible, and more destructive of his fame and fortune then to commit a Sin. Nay even those Philosophers, who deni'd the immortality of the Soul, and the Providence of God, were of opinion that nothing, no not even the loss of his life should oblige a man to commit it. And there have been some, who have suffer'd great extremitys to decline a vicious act: *Democles* was one of them, for he choos'd, to be boil'd in scalding water rather then give his consent to Sin. *Verterius* conceiv'd so great a horror against uncleanness, that he suffer'd Prison, whips and other

Quid faciam fodere non valeo, mendicare erubesco. Luc. 16. 3.
Plato in Demetrio.

O 4

most

Desce-
dant in In-
fernū vi-
ventes.
Pf. 54. 16.

Prob. 20.

most rigorous torments rather than he would sin against chastity. O my Soul ! if the manifold and rare examples of Heathens, the Masculine courage, and great exploits of Pagans, the powerful and zealous exhortations of Saints be not able to move thee to a speedy resolution of amendment, to labour hardly for an eternal weight of glory, whilst thou hast time, and to secure thy self from falling into the everlasting and insufferable torments of Hell by making a plentiful provision of good works in the days of thy life ; let the Holy Ghost at least perswade thee to undertake so good and so beneficial a work, he exhorts thee to learn of the Emmet how to provide in the heat of Summer against the cold of Winter : Run about, says he, make hast, stir up thy self, give no sleep unto thy eyes, let not thy eye-lids slumber ; Skip out as a Doe from the hands of him that holds her ; and as a Bird out of the hand of the Foulcr : Go unto the Emmet (thou sloathful man) and consider her doings, and learn to be wise ; she having no guide, no teacher, or Captain, provides meat for her self in the Summer ; and heaps together in the Harvest, that which may serve her to feed upon in the winter.

The sloathful man, says he again, will not sow in the winter; for that is cold, & therefore shall beg in the Summer, and no man shall



shall take pity of him. O my Soul! this is the very misfortune that came upon the rich Glutton, he forgot to provide for his Soul in this world, he fed himself with all the varieties that Gold and Silver could purchase, and had no compassion of the poor: but now he starves in Hell with hunger, and dyes with thirst and none has compassion of him. O my Saviour! give us I beseech thee a full discourse upon this Subject, for that or nothing will do the work with me.

S A V I O U R.

O Man! thou must know that I am great and wonderful in all my works, great in the creation of man, great in submitting all creatures to his disposition & power, to be us'd by him at will, great in bringing out of nothing what wonders of nature thou seest daily before thy eyes, great in suppressing the raging waves of the Seas, and setting bounds to that tumultuary and aspiring Element, which these so many thousand years have withstood its frequent and furious attacks, I am great and wonderful also in ordering a Hell and an Eternity of torments for all those that dye in my displeasure. I am an Omnipotent God in all my actions, omnipotent in my wrath, omnipotent in my Justice, and omnipotent

Me non timebitis, & a facie mea non dolebitis, qui posui arenam terminum mari præceptum sempiternum quod non præteribit? & intumescet fluctus ejus, & non transibunt illud. Jer. 5.22.

omnipotent likewise in the punishment which I do inflict upon the wicked. It's therefore the Prophet says, O man ! fear ye not the Lord, and wilt thou not tremble in his presence who has plac'd the land for the bound of the Sea, by a perpetual decree that it can't pass it ; and tho' the waves thereof toss themselves, yet can they not prevail ; tho' they roar, yet can they not pass over it : as if he had said, hast thou not a great deal of reason to dread the Arm of so powerful a God, whose omnipotency is sufficiently discover'd by this prodigious work. And if he be so great in all his works, thou must likewise acknowledge him to be great in the chastisement of Sinners. The same Prophet was Innocent and free from the least spot of Sin, being Sanctifi'd in his Mothers womb, yet he trembles at the very noise of my Severity to Sinners, and says, there is none like unto thee, O Lord, thou art great, and thy name is great in might ; Who would not fear thee O King of Nations, for to thee does it appertain : For as much as among all the wisemen of the Nations, and in all their Kingdoms, there is none like unto thee. My heart is replenish'd with the fear of thy wrath, and therefore have sequester'd my self from the converse of all men, into a remote wilderness to prevent thy fury, and appease thy Anger with sorrow, with Sighs, and

and with a continual flood of tears. Tho' this holy man was certain that my Indignation and wrath was not against him, yet seeing it so great, and ready to fall with all its weight upon the criminal and guilty heads of Sinners, he had no less then causeto tremble, being that even my looks put the Earth in a quaking fit, and make the Mountains groan, nay, they make the Stars, and even the Pillars of Heaven to tremble; they are astonish'd at my reproof; and why not, being that the Angels, and Archangels, the Cherubins and Seraphins, the Principalities and Powers of Heaven, are all Struck into an amazement at the very aspect of my most dreadful Majesty and angry countenance; not that they fear to be depriv'd of their glory, but because the greatness of my indignation is such, that they can't but be astonish'd at the very sight of me. By this thou mayst Judge, in what a deplorable condition the Damn'd will be, for these are the unhappy wretches which are to feel the weight of my wrath; all their plagues shall come upon them in one day, everlasting death, mourning and famine, shall be their inheritance for ever; they shall be utterly burnt with fire; for strong is the Lord God who judgeth them.

My Apostle had a sufficient tryal of my Strength when I forc'd him out of the way
of

Respicie
Terram, &
facit eam
tremere,
tangit
montes,
& fumigant.
Psal.
105.
Stellæ &
Columnæ
Cœli pavent, &
contremiscunt
ad nutum ejus
Job. 26. 11
Ideo in
uno die
venient
plagæ ejus,
mors &
luctus, &
fames, &
igne comburentur,
quia fortis
est Dominus
Deus
qui Inducit
illam
Apoc. 18. 8.

Horrendum est
incidere
in manus
Dei viventis.
Heb. 10.
31.

Mat. 10. 28

of iniquity, and of a Persecutor of Christians, made him the Defender, and powerful promoter of Christianity ; therefore, he says it's a fearful thing to fall into the hands of the living God, not into the hands of men, for they are not so powerful, but criminals may fly from their violence, and decline from their anger, moreover they have not the authority to cast a Soul into the Dungeon of Hell ; It's therefore I had warn'd my Disciples not to fear them which kill the Body, and are not able to kill the Soul, but rather to fear him which is able to destroy both Soul and body in Hell ; And these are the hands which my Apostle calls dreadful ; they are them also that the wise man speaks of, where he says, unless ye do penance, and give that slender attonement of tears, and of a hearty grief to God for your sins, ye shall undoubtedly fall into the hands of the Lord, and not into the hands of men. By what is already said, thou mayst easily conclude, that as I am omnipotent, and great in my power, in my Majesty, and in all my works, I am the same in my wrath, in my Justice, and in the punishment which I have decreed for the Damned.

If thou wilt examine Scripture thou shalt finde there such dreadful effects of my Justice upon the wicked, even in this life, which is the only season for mercy, that thou shalt be forc'd

fore'd to confess that the pains of Hell must
 be as intollerable as they are unspeakable, and
 that it were better for the dam'd they had ne-
 ver been born, then to endure them for an
 Eternity without any hopes of redemption,
 or of the least abatement. What a terrible
 punishment was that of *Dathan*, and *Abiram*,
 and of all their Complices, in the sight of that
 numerous People of *Israel*, at the request of
 my Servant *Moses*, to vindicate his innocen-
 cy, and punish the wrong which was intend-
 ed to him by those Peoples rising in Rebellion
 against him, I commanded the Earth to open
 its bowels and to swallow them alive, to-
 gether with all their Earthly substance down
 into the bottomless pit of Hell, which was
 no sooner commanded, then put in execu-
 tion. The punishment of *Sodom* and *Gomora*,
 (if well consider'd) is able to terify the stout-
 est Bully that ever appear'd on the Stage of
 this world, to mollify his obdurate heart,
 and force from his mouth (Lord what wilt
 thou have me do) They were so much addi-
 cted to that brutish pleasure, and sordid Sin
 of the flesh, that they must attempt even up-
 on my very Angels, and strive to make them
 the subject of their Lust ; this was a general
 corruption, and therefore requir'd a general
 chastisement, their Sins cry'd for vengeance,
 and tho' I was sollicitated by my Servant *Abra-*

Domine
 quid me
 vis facere.
 Act. 9. 6.

Gen. 19. 24.
 ham

to spare their lives for the sake of ten Just men, (knowing there was none but *Lot*) who was already secured, and under the safeguard of my Angels ; I pour'd down wild-fire, and brimstone upon them, and cast them headlong into Hell-fire, there to increase the fatal number of the damn'd, and to become partakers of their torments, as they had been of their crimes on Earth. Didst thou ever hear such terrible menaces as are set down in *Deuteronomy*, and which were exactly put in execution against the transgressours of my Law. Hear how the Prophet speaks to them in my behalf? Cursed shalt thou be in the City, and Cursed shalt thou be in the field. Cursed shalt thou be when thou comest in, & cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation & rebuke, in all that thou set'st thine hand unto for to do, untill thou be destroyed, and untill thou perish quickly, because of the wickedness of thy doings, whereby thou hast forsaken me. The Lord shall smite thee with a Consumption, and with a Fever, and with an inflammation, and with an extream burning, and with the sword, and with blasting, and they shall pursue thee until thou perish. Thy Carcase shall be meat unto all Fowls of the Air, and unto the Beasts of the Earth, and no man shall fray them away. The Lord will smite thee with

Deut. 28.
16, 17. &c.

with the botch of *Egypt*, and with the Em-
 rods, and with the Scab, and with the Itch,
 whereof thou shalt not be heal'd. The Lord
 shall smite thee with madness, and blindness,
 and astonishment of heart. Thou shalt grope
 at noon-day, as the blinde grope in darknes,
 and thou shalt not prosper in thy ways : and
 thou shalt be oppress'd, and spoil'd ever-
 more, and no man shall save thee. Thou shalt
 serve thine Enemies, which the Lord shall
 send against thee, in hunger, and in thirst,
 and in nakedness, and in want of all things :
 and he shall put a yoke of Iron about thy neck,
 until he have destroy'd thee. The Lord shall
 bring a Nation against thee from far, from
 the end of the Earth, as swift as the Eagle flies,
 and shall besiege thee in all thy gates, until
 thy high and fenc'd-walls come down, where-
 in thou trustest ; and thou shalt eat the fruit
 of thy own body, the flesh of thy Sons, and
 of thy Daughters (which the Lord thy God
 has given thee) in the Siege, and in the
 straitness wherewith thine Enemies shall dis-
 tress thee : so that the man that is tender a-
 mong you, and very delicate, his eye shall be
 evil towards his Brother ; and towards the
 Wife of his bosom, and towards the remnant
 of his Children which he shall leave : so that
 he will not give to any of them of the flesh of
 his Children whom he shall eat : because he
 has

has nothing left him in the Siege, and in the straitness wherewith thine Enemy shall distress thee in all thy gates. The tender and delicate Woman among you, which would not adventure to set the Sole of her foot upon the ground, for delicateness and tenderness, her eye shall be evil towards the Husband of her bosom, and towards her Son, & towards her Daughter, and towards her young one that cometh out from between her feet, and towards her Children which she shall bear: for she shall eat them for want of all things secretly in the Siege, and straitness wherewith thine enemy shall distress thee in thy gates.

Certainly these are most horrible & dreadful punishments, yet they, and many more such like chastisements, which I have heap'd upon the wicked; even in this life, for their Sins, are no more then a very imperfect shadow, and figure of what the damn'd do suffer in Hell, for there my Justice shall act to its full extent, and rigour against those that made nothing of my mercy in this life. If the shadow be so dreadful, what will the reality be? If now my Justice, having a mixture of mercy with it, and if the Chalice of my wrath temper'd with the water of my Grace, seems notwithstanding, so intollerable bitter, what will it be when it shall come violently upon

those unfortunate Souls without any mixture at all of my mercy ? When I shall Judge in *Esa. 27.* measure, against measure, as the Prophet says, when I shall exercise Judgment in weight, in *Jer. 25.* Justice, and measure, when I shall pay them *Apoc. 20.* home according to their particular works, and *Eccl. 22.* according to the inventions of their deprav'd and rebellious hearts ; when I shall command *Psal. 27.* the Infernal Spirits to chastise all, and each of *Eccl. 61.* them according to their demerits ? when I shall give them this charge of *Babylon*, now *Apoc. 18.* thrown down into the Lake : Look how much she has glorifi'd her self, and how long she has liv'd in delights, so much torments and afflictions give her, and continue her the same entertainment for ever, without affording her the least comfort, or respite of ease.

The Holy Fathers, and Doctors of my Church, grounded upon my word, believe a variety of torments in Hell for the Damn'd, according to the variety of the Sins, which they had committed in their Life ; for the Adulterer shall have one kinde of torment, the Murderer another, the Thief another ; the Drunkard another, the Lye another ; and the rest accordingly. The Proud shall be trodden under the feet of Devils, and box'd by every one that meets him, with a Sirrah to boot, thou hast damn'd thy Soul for a point of Honour. And thou Lady of pleasure, for

a Paint and a wash for thy face and hands for-
sooth, to make them look white, plump, and
smooth to the view of thy Gallants, hast
made thy Soul as black as even our master De-
vil. O what a killing reproach will this be!

Pf. 148. 8. The Glutton shall have for his morning and
evening drink, fire, hail, snow, frost, the
spirit of Tempest, season'd with the unsuf-
ferable Stench of so many Millions of damn'd
rotten rosted Carcases; *St. Bonaventure* will
tell thee, that if one only body of the damn'd
were brought into the world, and laid in a-
ny part or corner thereof, it were sufficient
to infect the whole Earth. Thou mayst Judge
by this what a dreadful potion the Glutton
is to have in Hell; the Drunkard also shall
have a full share of the same Cup. The deli-
cious mouth shall be fill'd up with Gall, and
the delicate body fear'd with hot-burning I-
rons. O man! take notice how well the Do-
ctrine of my Church agrees with the Dictates
of the Holy Ghost, for speaking of the wick-
ed, he says, the bread in his belly shall be
turn'd into the Gall of Serpents: He shall
be constrain'd to vomit out again the Riches
which he had devour'd: God shall pull them
forth of his belly: He shall be constrain'd to
suck the galls of Cockatrices, and the tongues
of Adders shall slay him: He shall bear the
smart of all that ever he has done: and yet
shall

Feb. 20.

shall he not be consum'd, but shall suffer according to the multitude of all his devices. These words shew plainly that wicked men shall suffer particular torments for their particular crimes, as Gluttony, Extortion, Oppression, &c. And that these torments shall be far beyond the expression of any mortal tongue; what shall I say of the continuance, and length thereof, which is another circumstance no less terrible then the former, for their torments shall be of the same extent with Eternity, which has no end, and with all there shall be no possibility of any jot of help, ease, intermission, relaxation, respiration, or comfort; And this is signifi'd by my words so often repeated. The Damn'd shall be cast into Hell, bound hand and foot: that is without all ability of resistance or struggling against their torments. The dreadful shutting up of the gate, which I fore-told in a doleful manner, and with a heavy heart, is a sufficient evidence of it: *Clausa est Janua*; The gate is shut up, and made fast for ever: that is to say, in Hell, the gate of all mercy, of all pardon, of all ease, of all intermission, of all comfort, is shut up for ever; There is none to be expected from Heaven, none from Earth, none from the Creatour; and none from all the Creatures, no, were they thy dearest friends, and nearest relations, there

Ligatis
manibus
& pedibus
projicite
eum in re-
nebras ex-
teriores.

Matth. 12.

Matth. 25.

Luc. 16.

is no consolation to be hop'd for, but extream desolation for all Eternity. Thou hast a lively expression hereof in that dreadful Parable of the rich Glutton in Hell ; see to what an extream necessity he was driven, to desire after so pittiful a manner that *Lazarus* might dip the top only of his finger in water to cool his tongue therewith, in the midst of that scorching fire wherein he was tormented, and yet this small favour, this slender request would not be granted to him. O ye rich of the world, that make your Gods your treasures, consider seriously the severity of

Redde rationem
villicationis tuæ.
Luc. 16. 2.

my Justice ; what a strict account you are to give me of all your expences, how and after what manner you have spent the least farthing : consider also what torments you shall suffer in Hell, if you have imploy'd your wealth, as this unfortunate glutton had done, to pamper up your bodys, without any regard to your Souls. And let this consideration move you to the perfect amendment of your lives, now while you do live, and the gate of my mercy is open to you : This is the only time wherein you may avoid all those everlasting misfortunes ; now is the only season to prevent my indignation & wrath ; if you be wise, you will not delay a matter of such great importance, for you do not know what will become of you to morrow, no, nor what

what you may be an hour hence: Do not harden your hearts, as the people of *Israel* did in the provocation, & as in the day of temptation in the wilderness, lest I swear in my wrath that you shall not enter into my rest. If *Pharaoh* had resolv'd an amendment while *Moses* was with him, how fortunate a Creature had he been? If the rich Glutton had taken the time while *Lazarus* lay at his door, how blessed a man had he made himself? He was foretold his misery (as you are now) by *Moses* and other Prophets according to my directions; but he would not take notice of their words, he gave no ear to their exhortations; but soon after he fell into such detestation of his own folly, that he would needs have *Lazarus* sent from *Abraham's* bosom unto his Brethren in the world, to warn them of his error, and evil consequences thereof. But *Abraham* answer'd, it was to no purpose; in as much as they would give no credit to *Lazarus*, but rather stone him to death for disgracing their honour'd deceas'd Brother by revealing his torments. The wicked men now alive would do no less to any that should tell them of their Parents and Friends being tormented in Hell for such offences as themselves are guilty of. What could I do more to save their Souls, then to send them Preachers and Teachers to give them necessa-

Noli te
obdurare
corda ve-
stra &c.
Psal. 94. 8.

ry instructions to work their Salvation. They were often told that leading the life they do, they can't avoid the misfortune of this unhappy wretch; they know, or ought to know that many before them have been damn'd for less matters, They can't choose but know, that they must shortly dy, and receive themselves, as they receiv'd living as they did, or rather worse. They are often told that the pains prepar'd for the wicked are intollerable and eternal too. They do acknowledge them to be most unfortunate, that for any pleasure, or interest of this world have run the hazard of their own Salvation, and have made themselves the worthy objects of my everlasting indignation; and yet they continue their wicked course of life, despising the riches of my goodness and forbearance, & long suffering, not knowing that my goodness leads them to repentance; but after their harden'd and impenitent hearts, they treasure up unto themselves wrath against the day of wrath, and revelation of my righteous Judgment, who wil render to them according to their deeds.

Tell me O man! who ever would be so earnest to heap up a treasure, as not to let one day pass without adding something to it, and that for the space of fifty or threescore years, sure he would then at the opening of his trunks,

An diviti-
as bonita-
tis ejus &
longani-
mi atern
contemnis
ignorans
quoniam
benignitas
Dei ad
paenitenti-
am te ad-
ducit? se-
cundum
autem du-
ritiam tu-
am & im-
paenitens

trunks, finde a vast treasure ; this is thy case, cor tuum thesauris iram in die iræ & revaluationis justitiae Dei, qui reddet unicuique secundum opera ejus Rom. 2. 4, 5, 6.
 O unfortunate wretch ! dost thou not know that there is not a day, or an hour that passes wherein thou dost not increase the treasure of my wrath, which is reserved for thy destruction ; and which is augmented by every Sin thou dost commit ; every lascivious look thou givest, every unclean thought, every impure desire, thy hatred, thy revenge, thy great oaths, thy perjurers, thy blasphemies, with the rest of thy wicked doings, which are enough to fill up a vast volume, and going on thus for the space of so many years ; how immense must be the treasure of my wrath against thee, if thou diest impenitent ? Thou must know that I am thy God, and thy Judge too, consequently that my duty is to take care that the punishment be equal to the offence, and satisfactory to the person offended ; Thou hast trodden me under foot, and hast counted the blood of the covenant wherewith thou wert sanctified, an unholy thing, and hast done despite unto the spirit of my grace ; nay, thou hast often crucified me to thy self, and put me to an open shame, wherefore as I am infinite in all my Attributes, and in all respects, thy pains must be likewise infinite in all manner of rigour.

O man ! thou hast given me hitherto a reasonable account of matters belonging to thy Hebr. 10. 29. Rursum crucifigentes filium Dei, & ostentui habentes Hebr. 6. 6. Memorare novissima tua, & in æternum non peccabis. Eccl. 7. 40.

thy Salvation, and as this point is one of the chiefest conducing to it, and besides is a main obstacle to the increase of vice, I do not doubt but thou art sufficiently instructed herein : let me therefore hear from thee what the holy Fathers, and Doctours of my Church say of the Damn'd, and of the rigour of their punishments.

M A N.

*Infandum, Jehova, Jubes renovare dolores
Inferni, & pœnas, quas detestabile Regnum
Ditis habet ; quarum pars magna est fator & ignis.
Adde quod aeterno privantur lumine Solis
Cunctipotentis ; ibi torquentur corpora miris
Nocte diuque modis. Nulli patet exitus ex hoc
Ignivomente Lacu. Densa in c. ligine pressi
Damnati stabunt, manibus pedibusque ligatis.
Discite Mortales ! facilis descensus Averni ;
Sed revocare gradum, superûmque evadere ad orbem,
Hoc opus, hic labor est ; Solis quos Christus amavit
Arbiter, aut ardens evexit ad Aethera virtus,
Tantus erit concessus honor ; Jesuque potiri
Perpetuo Aspectu ; Sanctis simul annumerari,
Angelicisque choris, sine fine dicentibus hymnum,
Sanctus, Sanctus, Sanctus Dominus Deus omni-
Potens qui est ; & qui erat, & qui venturus est.*

Most Gracious Saviour, in order to comply with thy command, I must premit these two considerations ; *First*, that there is nothing happens to mortals in this life, or in the other, but by thy permission. *Secondly*, that the Devil, who is the mortal Enemy of all mankind, is to be the Executioner of thy Justice in Hell, and sometimes on Earth ; as appears by what St. *John* says in his *Revelations*. I saw, says he, a Star fall Apoc. 9. from heaven unto the Earth : And to him was given the key of the bottomless pit. And he open'd the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great Furnace ; and the Sun and the Air were darken'd, by reason of the smoke of the pit. And there came out of the smoke Locusts upon the Earth ; and unto them was given power, as the Scorpions of the Earth have A description of the power of hell. power. And it was commanded them, that they should not hurt the grass of the Earth, neither any green thing, neither any Tree ; but only those men which have not the Seal of God in their fore-heads. And to them was given that they should not kill them, but that they should be tormented five Months ; and their torment was as the torment of a Scorpion, when he strikes a Man. And in those days shall a man seek Death, and shall not finde it ; and shall desire to dye, and
Death

Death shall fly from them. And the shapes of the Locusts were like unto horses prepar'd unto battle ; and on their heads were as it were Crowns like gold, and their faces were as the faces of men ; And they had hair as the hair of women, and their teeth were as the teeth of Lions : And they had breast-plates, as it were breast-plates of Iron, and the sound of their wings was as the sound of Chariots of many horses running to battle, and they had tails like unto Scorpions, and there were Stings in their tails : *St. Augustin* says, that the meaning of the holy Ghost, who is the undoubted Authour of this Scripture, was to represent unto us under so formidable and dreadful a figure the severity of thy Justice, & the greatness of thy chastisements, thereby to frighten the wicked, & debar them from ever offending so powerful, and so dreadful a Judge. He understands by that Star which fell from Heaven unto the Earth, and to whom the key of that bottomless pit was given, *Lucifer*, a most beautiful and resplendent Angel indeed, who for his Pride was cast down from Heaven to assume the fatal Government of that Region of everlasting darkness ; and by those Locusts like unto horses arm'd and ready for a battle, the infernal Spirits, which were the associates of his rebellion in Heaven, and now are become his

Exod. 8.

his Ministers, and the tyrannical executioners of his inbred rage and malice against men ; by that grass, and green plants which they are prohibited to hurt, he understands the Just, whose Souls being moisten'd with the waters of thy divine grace, do sprout out the green leaves, the flourishing branches, and the most odoriferous fruit of life everlasting. But what are those that have not the Seal of God in their foreheads, which is the glorious character, and distinctive mark of thy faithfull Servants, O Lord ! what, but the wicked, 'tis then against them only that this great Army of Devils are to fight, these are the People which they are to torment according to their demerits, and the Services which they had exhibited unto them in their life, even as the People of *Egypt* were punish'd by the very flies, and frogs, which they had ador'd as their Gods a little before. What a horror will it be to them, to behold in that most obscure and nasty dungeon of Hell so many thousands of hideous and ill shap'd Monsters ? what a fearful thing will it be to stand in full view of that hungry Dragon, bursting with rage, and fury against those unfortunate Slaves, of that *Behemoth*, that *Jab* speaks of, who eats grass as an Ox, *Jab. 40.* who has his strength in his loins, and his force in the navel of his belly, who moves his tail like

like a Cedar ; who devours the mountains, & drinks up the rivers, who makes nothing to draw *Jordan* into his mouth and eyes. This dreadful Monster is to execute thy Sentence, O Lord, against the damn'd, what favour, what mercy can they expect at his hands, being he deals so cruelly even with those who are not his slaves, but are only deliver'd to his power in order to exercise their patience. Behold how cruelly he treats that Innocent and harmless *Job*, after he had consum'd by fire all his sheep, and his Servants, after he had taken away all his Cows, his Camels & Asses, and slain their keepers, after he had beat down his houses and smother'd all his Children under their ruins, he cover'd his body from head to foot with so loathsome an Ulcer, that he was an eye-sore to his whole family, and cast out upon a dunghill where he lay without any comfort, relief, or assistance from any friend or relation ; so that he was forc'd himself to scrape off the worms and corruption that came from his wounds with a pot-sheerd. His poor body was so far consum'd, and left so lean, that only so much flesh remain'd about his lips, as might enable him to speak and make answer : The night which brings some refreshment and ease to the afflictions of others, augmented his misery, and increas'd his pains with most dread-

ful apparitions; his Wife which should be a great comfort to him in his deplorable state and condition, was one of his greatest plagues, for she did both rail, and vilify him to that degree, as to tell him to his face that she could not endure the noisomeness of his putrified body, and bid him to curse God, and dye, like a rotten dog as he was. His friends were no less cruel to him upon the same account, for in seven days they did not speak a word to condole his misfortune. O most gracious Saviour! if thou hast permitted that cruel and devouring Dragon to handle so roughly the simple, pious, obedient, pure, and Saint-like *Job*, only to exercise his patience, and convince the Devil that thou hadst a faithful Servant upon Earth; what a large commission, and full liberty wilt thou give him to torment in Hell, Adulterers, Murderers, High-way robbers, Usurers, Drunkards, Cheats, Knights of the Post, Lascivious companions, cruel Parents, Disloyal and stiff-necked Children, and all other wicked livers? If *Job* was brought to so great a distress by the sole touch of thy hands, (as the Scripture terms it) attributing to thee what the Devil did, as we commonly attribute to the Judge what torments are executed by the hang-man: What will it be when thou shalt discharge thy whole wrath upon the

Jere. 1. 11. the damn'd ? when thou shalt imploy that
 pot of boiling fire, and that Iron rod of
Jeremy to Scald their bodys therein, & whip
 them after by as many hands as there are De-
 vils in Hell ; when thou shalt crush them with

Pro. 19. those smiting hammers which thou hast pre-
 par'd for the bodys of fools ? So Scripture
 calls the damn'd, and so they are indeed, be-
 cause they neglected to purchase thy glory at
 so cheap a rate as thou didst offer it, for an
 Act of Contrition, for a visit to the Prison-
 ers, for an Alms to the poer, for clothing
 the naked, nay, they might have had it even
 for a cup of water given for thy sake, and in
 thy name ; are they not meer fools then, to
 have slieghted so great an advantage, and to
 have plung'd themselves headlong in those
 everlasting torments for a momentary plea-
 sure. *Esa* having understood that his Bro-
 ther *Jacob* had obtain'd his Fathers Benedic-
 tion, whilst he was taking his pleasure in the
 Fields, and hunting after his prey ; roar'd
 like a Lyon, and made such great lamenta-
 tion that he consum'd himself to nothing,
 with excess of resentment and Horrour ; by
 this we may easily conclude what great con-
 sternation the damn'd will be in when they
 shall see themselves depriv'd for ever of thy
 benediction, O Lord, and that they lost it by
 their own neglect, and for hunting so much
 after

*Irrugit
 clamore
 magno.
 Gen. 27. 34.
 Nos in
 sensati vi-
 tam illo-
 rum asti-
 mabamus
 insaniam
 &c.
 Ecce quo-*

after the vain pleasures, and trifles of this modo
 World. O how they shall cry out, and roar, computati
 not for a day, or a month, or a year, but for sunt inter
 an Eternity, which will never have an end. filios Dei,
 When a man possesseth with the opinion of & inter
 proper merit, aims earnestly at some eminent sanctos
 and vacant Dignity, and at length sees him- fors illo-
 self neglected, and put off with shame, his rum est.
 Indignation and grief swells him up above Sapien. 5.
 measure; It is the same with those damna'd 4.
 Wretches, or rather worse, for they shall be
 far more afflicted by the very Consideration
 of those unspeakable goods, and Eternal Fel-
 licities which they see themselves have lost, &
 those to enjoy them, whom they reputed to be
 fools and mad-men, and far inferiour to them
 in wit, in learning, and merit; It's there-
 fore St. *Augustine* says, that their memory
 shall be one of their greatest tormentors, for it
 will represent unto them all they have done
 good or bad in their lives; and both will e-
 qually perplex them: The good because they
 have lost their reward, and the bad, because
 they have deserv'd their punishment. It will
 likewise set before their eyes the delights and
 pleasures which they had enjoy'd in this life,
 and for which they fell into that unspeakable
 misery; These Considerations shall be to
 them, says St. *Bernard*, a sharp Sword that
 shall pierce their hearts through, and make
 them

them burst with grief when they shall compare the shortness of their past pleasures with the Eternity of their present torments. What Mathematician (tho' never so learn'd) can perfectly confer the few, short, and evil days of this life, with the eternal years, and Ages of the other ; alas ! the former is no more then a fleeting shadow to the latter ; what groans, what sighs then will they belch out, when they see that those delights, and pleasures have continu'd but an instant, and that the pains they suffer for them shall be for Eternity ; when they shall remember how easily they might have purchas'd Heaven, and avoided the grand misfortune & anguishes of the damn'd. Then they will say with an heavy heart, what favourable occasions and leisure had we to pray to God for a happy end of our lives, but alas, it was the least of our thoughts, we have spent that precious time in play and vanities, but now we pay dear for it ; how often have we been courted to fast for our sins, and to appease thereby the just indignation of God against us, but we have made nothing of such good advices, being so earnest to satisfy our greedy appetites. We had a competent Fortune and money to spare, but never had the least thought to share thereof with the poor ; and to redeem our Sins by giving them alms ; no, we ac-
 counted

counted our means as our Gods, and judg'd them better imploy'd, to spend them in Debauchery. We often refus'd to pardon our Enemies, but thought it a great piece of Gallantry to be reveng'd of them in a Duel. We often forbore frequenting the Sacraments, lest we should be oblig'd to forsake the occasion of sin; We never wanted the means and conveniency of serving God, but we never made use of either, and therefore we now justly pay for all our omissions and commissions. We were often told that by Sinning we trampled under foot the blood of Jesus, our Redeemer; our Brother, Blood and Flesh by his Incarnation, nevertheless we never gave over our sins; and therefore now the same blood cries for vengeance against us, and has sent us here into everlasting banishment.

The greatest affliction that can come upon a man in this world is that of exile. *Ovid* (tho' he thought himself fully resign'd to Providence) yet when he was banish'd into *Pontus*, his grief was so great, that he could not forbear lamenting his misfortune, nor desist sighing after his native Country. *Cicero* was so overjoy'd when he was recall'd from his Exile, that he gladly tript these words of admiration, O what beauty is this of *Italy*! what civility of People! what rich Fields! what Plentiful Vines and crops of Corn!

Q what

Nunquid
non dixi
vobis, no-
lite pec-
care in
puerum: &
non audi-
stis me, en-
fanguis
ejus ex-
quiritur.
Gen. 42.22

what decency of the Citty ! what humanity of the Citizens ! what Dignity of the Commonwealth !

Terra miseria & renebrarum, ubi nullus ordo sed sempiternus horror inhabitat.
Job. 10.

How great then must be the affliction of the damn'd, being they are banish'd into the bottomless pit of Hell, which is call'd by *Job* a Land of misery and darkness, where the shadow of Death and no order, but everlasting horror inhabits.

SAVIOUR.

O Man thou speakest extraordinary well of the excessive calamities which the damn'd do suffer in Hell ! and thy words are sufficient to move the most obdurate hearts, to imbrace the most severe and rigid austerities that ever was practis'd by men in this world ; for whoever considers seriously the Eternity of those torments which the wicked do suffer in Hell, will never murmur at the pains of this short life let them be never so bitter. There is no State or Condition upon Earth, how necessitous, how poor, how miserable soever, which the damn'd would not most willingly endure, nay, they would think themselves most happy were they permitted so favourable an Exchange. This very Consideration wrought so much upon several of my Saints, that there was no course of life so austere

suffere but they would undergo. My beloved Disciple, after he had discours'd of the smoke, which ascended from the torments of the damn'd, world without end, and how they had no rest, night or day, immediately adds, here is the patience of the Saints, meaning, that seeing all the troubles of this life were only temporal, and the torments of the other eternal, nothing that they endur'd seem'd too much for them.

Hic patientia sanctorum est, qui custodiunt mandata Dei. Apoc. 14. 12.

See what a penitent posture *Manasses* had put himself in after his conversion, behold how he groans under the burden of his Sins, and how he laments his iniquities with such a sorrow, that he acknowledg'd himself unworthy even to lift up his eyes towards Heaven; so great, he confess'd were his offences, that he was rather deserving of Hell, than any favour at my hands; hear his words, and thou shalt believe them to be the products of a truly penitent Soul? 'Tis true says he, O Lord! I have infinitely offended thee, and my Sins are more in number then the Sand of the Sea; I am unworthy to lift up my eyes towards Heaven to demand thy mercy. I have Sinned, O my God, I have Sinned: I acknowledge all the evil I have done, pardon, O Lord pardon, I beg of thee, and earnestly beseech thee, do not destroy me with my iniquities; do not reserve me to the utmost

rigour of the Justice, do not condemn me for ever unto the fire of Hell : Remember that thou art my God ; the God of Penitents ; and thy immense bounty will best appear in me, whilst it makes thee to save a miserable Sinner unworthy of thy Grace, and gives me occasion to praise thee eternally for thy infinite goodness. Behold how the *Israelites* in their Babilonical Captivity after the taking of *Jerusalem*, cover'd with hair-cloth all their heads and bodys, laid over with ashes, prostrate on the ground, cry out to me from the bottom of their hearts, we have Sinned against thee O Lord, in not obeying thy word. To thee O Lord, belongs Justice and uprightness, but to us nothing but shame and confusion, which our iniquities have deserv'd : We have Sinn'd, we have done evil, we have dealt unjustly, O Lord our God, in all thy commandments. Turn from us thy anger ; hear O Lord, our prayers, and our petitions ; open thy eyes and consider that the dead praise thee not, but the Soul which is sensible and afflicted with the greatness of the evils done, and performs due penance for them. How full of inward grief and trouble was *David* for the Sins he had committed. O Lord ! says he, rebuke me not in thine anger, chastise me not in thy hot displeasure : Have mercy upon me, O Lord, for I am weak ;

O Lord, heal me for my bones are vex'd:
 But thou O Lord, how long? Return O Lord,
 deliver my Soul: Save me for thy mercies
 sake. For in Death there's no remembrance
 of thee: In the grave who shall give thee
 thanks? I am weary with my groaning, all
 the night make I my bed to swim: I water
 my Couch with my tears, mine eyes are con-
 sum'd with grief. Have mercy npon me O *Psalm. 51.*
 Lord, according to thy loving kindness, ac-
 cording to the multitude of thy tender mer-
 cies blot out my transgressions. Wash me
 thoroughly from my iniquity, and cleanse me
 from my sin, for I acknowledge my trans-
 gressions; and my Sin is ever before me. A-
 gainst thee only have I Sinned, and done this
 evil in thy sight, wherefore condemn not the
 Sacrifice which I offer unto thee of an afflict-
 ed mind, and of an humble and contrite heart.
 Behold O man! what these great Saints have
 done to make me an atonement for their Sins,
 and to avoid the everlasting torments of Hell!
 See how they labour'd to mortify their Passi-
 ons, to depress their evil affections, and to
 destroy all their sinister inclinations proceed-
 ing from the infection of their sensual concu-
 piscences; they knew this to be the only means
 to weaken the forces of their enemies, and
 that nothing was more effectual to dismount
 their batteries against them then to cha-
 stise

In Jejunij
multis, in
multis vi-
gilijs, in
fame, siti,
frigore, &
nuditate

stife their bodies, and keep them in subjection by a long and earnest practise of corporal afflictions; this is the powerful remedy that all my Saints made use of, and even my Apostles came to Heaven by the same means, for they spent their whole lives in much fasting, much watching, hunger, thirst, cold and nakedness.

Eccl. 2 Co.
11. 27.

My beloved Apostle and Brother St. James, tho' he was a man of extraordinary great Sanctity, and was therefore Sir-nam'd the Just, yet besides other austerities of apparel, diet, and all other mortifications, his exercise of praying on his bare knees was so continual, that the skin of them was as hard as the brawn of a Camels knee.

Philo the learned Jew and famous Philosopher, giving an account of the first Christians in *Alexan-ria* under St. *Mark* the Evangelist, sent thither from *Rome* by St. *Peter* to give a beginning to that Church; which he perform'd, says he, with such exemplary Piety, Sanctity of life, Simplicity, abstinence, and mortification, that he, and his followers mov'd their Adversaries to extreme admiration: But to what did all this rigour tend, or what might be the end of all these extraordinary mortifications practis'd so exactly, and for so many Ages, as well, by Monks, Anachorites, and Hermits, as by the Founders of Holy

Holy Orders, and by their Disciples to this very present Age; and will continue (with my assistance) to the worlds end? St. *Augustin* will tell thee in these few words, the prime motive thereof, *Moriar, ne moriar*, that is to say, I will dy, to the end that I may not dy for ever, I will mortify my body in this Life, lest I should be of the unhappy number of the damn'd for ever.

St. Aug.
L. 1. Confess.

St. *Hierom* is much upon the same point, for being in the Desert of *Syria*, he was set upon by the Devil who plagu'd him (as he did St. *Paul*) with suggestions of the Flesh; but what weapons did he make use of to obtain the victory over so dangerous an enemy? the fear of God, and of the fire of Hell, was an Armour of proof to him against all the temptations & snares of so powerful an adversary. Hear the relation he makes himself of his several conflicts, and brave defence. How often says he, being in the Wilderness was I burnt up and scorch'd with the extream heat of the Sun? & how oft likewise was I tempted with the Roman delights? tho' I was so far distant from those objects, and so low brought that I was but skin and bone. I sat alone with a heavy heart, in sorrow and bitterness. The whole compound of my body was at this time so deform, and ugly with the continual wearing of my Sackcloth, and my

skin so black, that any man might take me for a perfect *Ethiopian*. I wept dayly, and pass'd my time continually in groaning, and when at length sleep came upon me against my will, I lay down, and began a labouring my bare bones that scarce hung together, sometimes against the ground, and sometimes with as great a Stone as I was able to manage well with my hand. Of my meat and drink I will say nothing, for in this place we Monks, use only cold water even in our greatest infirmitys, & think it a great delicacy to taste of any thing that favours of the fire. But what was all this mortification of *S. Jerom* for? It was says he, for fear of Hell, that I brought my self to this extremity, and retir'd my self to this Wilderness, where I have for companions only Scorpions and wild Beasts; It was to avoid Sin that I wore out my body with continual fasting, that I cry'd unto thee, O Lord, whole days and nights together; that I never ceas'd to beat and knock my breast; that I persever'd in prayer for so many years in that forlorn and savage Desert; and this I thought my self oblig'd to do for to avoid the scorching flames of Hell, remembering what counsel thou givest me, and all mortals, to fight valiantly for our Souls, and strive unto Death for the maintaining of Justice.

Pro Justitia
agonizare pro
anima tua

O man consider seriously how remiss and ^{& usque ad} careless thou, and the rest of mortals are in ^{mortem} the practise of this heavenly Doctrine; what ^{certa pro} do you do, or what pains do you take to secure ^{Justitia.} your Souls from Hell? what care do you take ^{Ecccl. 4. 33.} to depress your passions & evil inclinations? what resistance do you make to Sin? which of you all takes that great care to fly from the occasion of evil? there's none now adays that mortifies his flesh, but will rather cherish and pamper it to wickedness; there's none found that takes the pains to repress his unruly appetites, that withstands his sensual suggestions; nay, the whole World run after their own concupiscences; they presently yield themselves slaves to every temptation that comes upon them, to every assault that the Enemy makes; they devour every hook that the Devil lays to intrap them, and swallow down every poison'd bait that he casts for their destruction. Behold how perfectly ^{Prove. 7.} the careless and sensual man is describ'd by ^{6, 7, 8.} the Holy Ghost in the *Proverbs*; At the window of my house, says he, I look'd through my casement, and beheld among the simple ones a young man void of understanding, walking in the dark night, he met with a Woman dress'd like a Harlot, prepar'd to deceive Souls, She invited him with many alluring speeches to go with her home to her house,

house, and immediately he follow'd her, as an Ox led unto the Slaughter, and as a wanton skipping Lamb that is carri'd to the Shambles; like a Bird that makes hast to the Snare, so follows he, not knowing (silly sot) that he is drawn to fetters, and that the danger of his Soul depends thereon, until his heart be stricken through, &c. This description the Holy Ghost makes, to set out the deplorable state of dissolute and foolish Christians, who take no care to resist temptations, but follow every suggestion of the Devil, until at last he brings them into his Slaughter-house, and there ties them up fast in the bands and chains of their own wickedness, banish'd from Heaven for an Eternity. Now O man! I leave thee to give them a description of the calamities, and anguishes which they are to meet with in this their unfortunate and woful Exile.

M A N.

Most merciful Redeemer, that it is an unfortunate Place replenish'd with miseries, none can doubt, because thou O God hast said it. And it is in the opinion of the chiefest of thy Prophets, a Land of Sulpher, and burning pitch, a Land of Pestilence and corruption: a Land of uncleanness and misery;

misery ; and no wonder it should be call'd
 so, being the Angelical Doctor *St. Thomas*
 avers, that all the most nasty dross and dregs,
 as well of the Earth, as of the other elements
 shall be cast down into Hell, for the greater
 punishment of the Damn'd, and the reason he
 gives for it , is, that as every Creature does
 contribute to the joy of the Blessed, so every
 creature likewise shall add unto the tor-
 ments of the damn'd ; and as they have sepa-
 rated themselves by sin from thee, who art
 One, and plac'd their happiness only in the
 Creatures, they shall also receive their punish-
 ment from the Creatures in this common
 shore, & Laystall of all the Elements ; O what
 a dreadful Dungeon ! what a lamentable
 place of Banishment will this be to those
 Damn'd Wretches ! What I have to say of
Cicero's joyful admiration, is, If men be thus
 transported with the difference betwixt
 some Countrys and others, betwixt the hu-
 mours of some Men, and those of others,
 what difference shall the damn'd Souls finde
 betwixt Heaven and Hell, betwixt the joy of
 the one, and the torments of the other, and
 betwixt the conversation of Angels, and that
 of the Devils ? What grief will it be to them
 to behold themselves everlastingly banish'd
 from Heaven, depriv'd of thy vision, ejected
 from the company of Angels, from the socie-
 ty

ty of Saints, and out of that happy Land of the living, where all is in peace, quietness, Charity, Joy ; where all shines, all pleases, and all parts resound with *Alleluia's*. I am now to consider with what cruelty the Devil treats those wretches in that woful land of their Banishment ; but before I enter upon this matter, it will not be amiss to entertain you with the cruelty of Mortals one to another, by which we may easily conclude how outrageously cruel the Devil will be to all men, that shall be so unhappy as to fall into his Clutches, for he is their professed Enemy even from their Creation.

It would be more then sufficient matter for a larger Volume then this, to treat of the miserable consequences, & sanguinary effects of mens Rage and malice one to th'other ; from hence proceed slaughters, poisons, Wars, Desolation, rasing, and burning of Cities ; unpeopling of Nations, turning of populous Countrys into Desarts ; publick Massacres, Regicides, Kings abdicated, Princes led in Triumph ; some murther'd in their bed-chambers ; others Stab'd in the Senate, or cut off in the security of their spectacles, and pleasures. Some were that took their passion for a Princely quality ; as *Darius*, who in his expedition against the *Scythians*, being desir'd by a Noble-man, that had three
Sons,

Sons, that he would vouchsafe to accept of two of them into his Service, and leave the third at home for a comfort to his Father. I will do more for you then that, says *Darius*, for you shall have them all three again : So he order'd them to be slain before his face and left him their bodys. *Xerxes* dealt not much better with *Pythius*, who had five Sons and desir'd only one of them for himself. *Xerxes* bad him to take his choice, and he claim'd the Eldest, whom he immediately commanded to be cut in halves; and one half of the body to be laid on each side of the way where his Army was to pass, that they might march betwixt them : undoubtedly a most inauspicious Sacrifice, for He came to the end that he deserv'd, and liv'd to see that prodigious Power Scatter'd, and broken, and instead of Military and victorious Troops, to be compass'd with dead Carcases.

But these you'l say, were only barbarous Princes, that knew neither civility, nor letters : And these Savage crueltys will be imputed perchance to their rudeness of manners, and want of Discipline. But what if *Alexander the great*, that was train'd up under the institution even of the Prince of Philosophers, should be guilty of an action altogether as barbarous ? did he not kill *Clytus* his Favourite

rite and School-fellow with his own hand, under his own Roof, and over the freedom of a Cup of Wine? And what was his Crime? He was loth to degenerate from a *Macedonian* liberty into a *Persian*-Slavery, that is to say, He could not flatter. *Lyfimacus*, another of his friends he expos'd to a Lyon, and glad would he have been to have had nails and teeth to have devour'd him himself. It would have too much derogated he thought, from the dignity of his wrath, to have appointed a man for the execution of his friend. And this very *Lyfimacus* after he had escap'd this danger; was never the more merciful, when he came to reign himself; for he cut off the ears and nose of his friend *Telefphorus*, and when he had so disfigured him, that he had no longer the face of a man, he threw him into a Dungeon, and there kept him to be shew'd for a Monster, & as a strange sight. The place was so low, that he was fain to creep upon all four, and his sides were gall'd too with the straitness of it. In this misery he lay half famish'd in his own filth: so odious, so terrible, and so loathsome a spectacle, that the horror of his condition had even extinguish'd all pity for him. Nothing was ever so unlike a man, as the poor wretch that suffer'd this, saving the cruel Tyrant that acted it. But what is all this to the cruelty and Tyranny

ranny which the Devil shall exercise upon the Souls and Bodies of his infernal Caitifs.

St. *Augustin* says, that he will fasten them to malign Spirits which shall be all inflam'd with fire; that he shall manicle and bolt them with other fiery bodys, so that they shall not be able to remove from one place to another; that they shall have perpetually before their eyes such terrible, and hideous shapes proportionable to their offences, as shall be able to frighten them out of their lives. The holy Scripture says, that the damn'd shall be so straitned and crowded together in that infernall Dungeon that they may be very well compar'd to grapes in the wine-press, which do press one another until they burst; That their Souls shall swim in the middle of a most dreadful Lake of fire like fishes in the Sea, and that this fire shall enter into their very substance even as the water comes into the mouth, nose, and ears of a drowned body.

*August. l. i.
de civit.
c. 10.*

*V. Less. de
perfect.
Divin. l. 13
c. 30.*

Telsphorus was cast into a deep Dungeon without cloths, expos'd to the inclemency of the cold and moisture of the place where he could not see the light of Heaven, or have any thing to feed upon, but once in four and twenty hours a little piece of hard barley bread, and a little water to drink, where he was to continue all his life without speaking, or seeing any body, and no other bed

to sleep upon but the cold, noisom, and nasty ground, up to his navel in his own dung; O what a misery this was! certainly one weeks lodging there, would appear longer then a hundred years elsewhere. Yet if we compare this with that banishment and prison of Hell, we shall finde the misery of this man to be a main happiness in regard of that which the damn'd suffer in their dark and dreadful habitation: In his troubles he met with none so hard-hearted as to Scoff and jest at his misfortunes, none to torment and whip him, but in Hell they shall finde both; for the Devils shall never cease to deride, whip, and torment them most cruelly. There he had no horrid sights, no fearful noises of howlings, groanings, & lamentations; but in Hell the eyes and ears of the damn'd shall never be free from all those distasters. There he had no flames of fire to scorch him, but in Hell they shall burn even into the very bowels. There he might move and turn from one side to the other; But in Hell they are not permitted to stir out of the place, nor change their posture to give themselves the least ease. There he might breath now and then some little fresh Air; but in hell they shall suck in nothing but flames, stink and Sulpher. There he might have some hopes of release after the Tyrant's death, but in Hell they have

have no expectation of goal-delivery, no hope of being ever redeem'd. There the least peice of hard bread would seem to him every day a fine Regale, but in Hell for an Eternity they shall not behold a crumb of bread, nor a drop of water, but shall eternally rage with a dog-like hunger, and a burning thirst. This is the grand calamity of that Land of darkness: barren of all things, but of the brambles and thorns of grief and torments.

Cesar would commonly, for exercise and pleasure, put Senators, and Roman Knights to the torture: and whip several of them like slaves, or put them to death with the most accurate torments; meerly for the satisfaction of his cruelty. That *Cesar* who wish'd the People of *Rome* had all but one neck, that he might cut it off at one blow. Cruelty was the imployment, the Study, and the Joy of his life. He would not so much as give the expiring leave to groan, but caus'd their mouths to be stop'd with sponges, or for want of them with rags of their own cloths, that they might not breath out so much as their last Agonies at liberty; nay, he was so impatient of delay, that he would frequently rise from Supper to have men kill'd by torch-light; as if his life and death had depended upon their dispatch before the next morning. To say nothing how many Fathers were put

to death by him in the same night with their Sons (which was a kinde of mercy, in the preventing of their mourning.) And was not *Sylla's* cruelty prodigious too, which was only stop'd for want of Enemies? He caus'd seven thousand Citizens of *Rome* to be slaughter'd at once; and some of the Senators being startled at their crys that were heard in the Senat-house: let us minde our business, says *Sylla*, this is nothing but a few Mutineers that I have order'd to be sent out of the way. A glorious Spectacle! says *Hannibal*, when he saw the Trenches flowing with humane blood; and if the rivers had run blood too, would hav lik'd it so much the better.

O most gracious Saviour! how couldst thou suffer such monsters of nature to live upon Earth, or how came it that the ground did not swallow them into it's bowels? But alas! why should I admire such cruelty among men, being they were set on by the Devil, who has been always a most cruel Tyrant to Mankind, but especially when they are deliver'd over into his power: We are amaz'd to hear of such unhumane and barbarous actions; we are astonish'd to think of that hellish invention of *Phalaris*, to roast men alive in his brasen Bull; But alas! all these torments, and bloody slaughters are meer toys in respect of what is exercis'd in Hell; for the

the torments there are so great that they can't be express'd, and no wonder ; being that the only pain of fire comprizes as many torments as the body of man has Limbs, Joynts, Sinews, Arteries, &c. and especially being caus'd by so penetrating a fire ; in respect of which our temporal fire (tho' it were made of all the combustibile matter in the world) is no more then a painted fire: And in those flames of Hell the Souls of the damn'd must burn not for an hour, nor a year, nor an Age, but for an Eternity, and have the Pestilential vapours of so many damn'd bodys, perpetually at their noses : and all that time suffer hunger as dogs, which is one of the greatest torments in Hell.

De cadaveribus eorum ascendet fœtor, Isa. 34. 3. Famem patientur ut canes Psal. 5. 7, 8.

Quintillian says, that Famine is the most pressing of all necessities, and the most dreadful of all evils ; that Plagues and Wars are felicities compar'd with this affliction, If then a famine of so many months, or of a shorter time ; as that which the Inhabitants of *Jerusalem* suffer'd, when they were brought to that distress as to eat their Children, be the greatest of temporal evils, what must we believe of the famine which the damn'd shall suffer in Hell for an Eternity ? O *Epicures*, and ye that make your Gods of your bellys ! give ear unto what the Son of God foretels of you, you shall finde it in *St. Luke*. Wo says he, unto

Apoc. 18.

you who make it your work to pamper your bodys, and fill your paunches with the most delicious viands & wine that can be purchas'd for Silver or Gold, for the day shall come that you shall be hunger-starv'd, and with a hunger that shall continue for an Eternity. A Temporal hunger may bring men to such extremitys as to eat Dogs, Cats, Rats, Mice, Snakes, Toads, Leather and Dung; nay it has already brought several Countrys, and whole Cities to that calamity, and forc'd Mothers to devour their own Children; and men to eat the flesh of their own arms, as it happen'd to *Zeno* the Emperour. If hunger be so great a chastisement in this life; how will it afflict the damn'd in the other, where they shall tear one another to peices, not for a year, or an Age, but for an Eternity? Consider my Soul, how the Devil measures his torments to the damned by their offences, and how God commands him as the Executioner of his Justice in Hell, to make them suffer their pains proportionable to the pleasures they took in this life, this puts me in minde of a very Remarkable passage of a Noble-man, who took all his pleasure in Tilting and running at the Ring, this was his constant exercise which he prefer'd even before the practise of devotion, and piety, so that he was a perfect Worldling without any care of his Soul,

or

or the least apprehension of Hell, and in this neglect of his Salvation he dy'd; his Lady being otherways inclin'd, and very much addicted to contemplation, always earnestly imploring of God the favour to let her understand, the State and condition her Husband was in, which was at last granted, and he was represented unto her in the same shape as she had seen him alive, but not attended by the same company, for he was now encompass'd with a multitude of Devils: the chief commander of them in her hearing, gave orders, they should fit their new Guest with a pair of fiery shoes, whose flames might reach his very head, then he commanded they should put him on a red-hot coat of Mail made full of sharp Spikes, which might pierce his body in all parts, & to accouter him like a compleat Champion, he commanded a helmet to be put on him with a pointed nail that might pierce his head, and be clench'd below his feet, and after this a Target was Put about his neck of so great a weight that it might crush all the bones in his body. All this being punctually, and speedily perform'd, the Prince of darkness made a speech to his Officers, to let them know that this worthy Person, after he had entertain'd himself in Tilting, and the like achievements of valour, and gallantry, was accustomed to refresh his wearied limbs with

Contip. l. 2.

9. 2.

Joan. major. v. Inf.

Exemp. 6.

Werm.

Mon. Car-

thu. in fa-

ci. mo-

rum.

sweet Baths, and then to retire to some soft bed, where he usually sported with other dalliances of sensuality ; wherefore let him now have somewhat of those refreshments, which our Palace does afford to welcome so deserving a Person who has been in his life so faithful to serve us, and so obedient to our Suggestions ; whereupon they presently hurl'd him into a fire which was prepar'd for him : then forsooth, to ease him, they plac'd with him in a bed warm'd red hot a Toad of a huge size with most dreadful eyes, which clipp'd the noble Spark very closely, kissing & embracing him in so ruful a manner that he roar'd out like a furious Lion : and brought him even to the pangs of death. Another man she saw seated in a chair of fire, and certain women thrusting into his mouth burning torches, and drawing them out at other parts of his body ; these Women she was told were his accomplices, and the instruments of his Sins.

But what are all these torments to the eternal loss of the fruition and sight of thee, my Saviour ! wherein our Divines do place the everlasting beatitude and Supream felicity of mankind in the next life : for the Angelical Doctor says, the sight of God, or to see God in his own nature or Essence, is the whole substance of our everlasting happiness in the life to come ; what a deplorable loss then

St Thom.

part 1. 7.

art. 4 &

7 12. art.

& 7. 6.

art 3. &c.

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then will it be to the damn'd to be depriv'd
of this unspeakable comfort for an Eternity,
'tis so deplorable that Scripture does place it
in the first rank of all other losses, damages,
torments, & miseries that can befall a damn'd
Soul; let the wicked man be taken away, to
the end he may not see the glory of God says *Tollatur*
the Prophet. From this loss proceeds that great *Impius ne*
and general torment so often repeated in *videat*
Scripture by the name of the worm of Con- *gloriam*
science, so call'd, because as a worm lies eat- *Dei. Esai.*
ing & gnawing the wood wherein she abides, *16.*
so shall the remorse of their Consciences ly
within the damn'd, griping and tormenting
them for ever; it shall be to them a remem-
brancer to put them in minde of the means
and causes of their everlasting damnation,
which will make them to fret and rage, and
admire their own folly to have hanker'd so
much after the vanities of the World, and
neglected the grand work of their Salvation.
Hear how they exclaim in Hell; what has our
Pride, or what has the glory of our Riches *Sap. 5.*
profited us? they are all now vanish'd like a
shadow: We have wearied our selves in
the way of iniquity and perdition, and the
way of our Lord we have not known. This
shall be their everlasting ditty, thus shall their
tormented Conscience rave in Hell.

O most gracious Saviour ! when I see (to my great sorrow) in this sad Age we live in, poor Mortals so far blinded with their worldly interest, so deeply engag'd in the mire of iniquity, so much taken with their sinful recreations and pastimes, so deaf to thy Inspirations and callings, so avers'd to the practise of piety and devotion, such great enemies to mortification and penance ; I despair in a manner, of their Salvation, and the rather that these so powerful motives can't prevail with them, or make them desist lusting after those poysonous baits which the Devil presents unto them dayly, and at every moment ; and which they with as much ease swallow, as he takes pleasure to destroy their Souls. Their common discourse is, 'tis time enough to think of Penance, when we come to old Age, for then we shall be fit for no other thing. O most Sacred Saviour ! thou sayst thou wilt not the death of a Sinner, wherefore be pleas'd to let them know the danger of delaying their conversion, and of deferring their repentance untill their latter days.

S A V I O U R.

*Rom. 16.
Tit. 1.*

THere is a kinde of People in the World, says my Apostle, that do exteriorly and

and by words confess God, and profess themselves to be as good Christians as the rest, yet interiourly, and by the products of their double & dissembling hearts, they don't believe there is a God, at least with those Attributes, that are as essential to him, as his divine Nature, and which I call infinite knowledge, Providence, Care, and disposition of humane affairs, Justice, Judgment, Punishment and the like ; These, they do not indeed believe, because their life and actions are quite contrary to a well-grounded belief ; Scripture avers it with a wo unto the dissolute and careless in heart, who do not believe God. These are the men whom I do hate, and detest with all my heart, because they plow with an Ox and an Ass together, because they sow their ground with mingl'd Seed, and their Apparel is made of flax and wool together. These are them I spoke of in the Revelations, I would thou wert either cold or hot : but for that thou art lukewarm, and neither cold nor hot, therefore will I begin to vomit thee out of my mouth. These are they who can accord all Religions together, and take up all Controversys, by only saying, that either they are differences of small importance, or else that they are out of their Province, and belong only to learned men to dispute of, but not unto them ; moreover they are of opini-

Vx dissolutis corde qui non credunt
Deo. Eccl.

2.
Deut. 22.

Apoc. 3.

on

on that both parts do erre in somewhat, or may be agreed, and go both to Heaven. These are the men who can apply themselves to any company, to any time, to any Government, to any Princes pleasure, to any Religion, but will not admit of any discourse of Devotion in their presence, only they will have men eat, drink and be merry with them; tell news of the Court and affairs abroad, Sing, Dance, Laugh, and play at Cards, and dice; and so they spend their lives in their Sinful recreations without any thoughts of God, without any care of Salvation, without any apprehension of Death, depending only upon a good *Peccavi*, in their extremity, and when God shall Summon them to another World; but alas! they shall finde themselves sadly mistaken, for I shall turn them off with a wo to the wicked, and then shall set before their eyes all their abominations, and crimes; their Usury, their Drunkenness, their whoredome, their treacheries, their false Oaths, their Extortions, and Oppressions of the poor, their blasphemies, and the rest of their wicked actions, shall come in a crowd to confound their Souls; their Gold and Silver; their Estates, and Fortunes which they had so unjustly acquir'd, their pleasures & treasures now the only object of their adoration, shall then become the fatal Subject of their confusion, and my Justice shall take delight to batter,

Væ Impio
in malum
Esai. 3.
Ipsi vident
res sic admirati
sunt, conturbati
sunt, commoti sunt:
tremor apprehendet
eos. *Psal.*
47. 6.

ter, and break their understanding, and memory with the full knowledge of all their Sins, and how often they had slighted my Inspirations, my Callings, my amorous invitations, & other innumerable effects of my mercy.

O silly Souls! says St. *Paul*, be not deceiv'd,

be not so far overseen as to leade a licentious life, in hopes to dye a good Death, for in that dreadful hour you shall reap no better grain then what you have sown, if you have been such bad Husbands of your Salvation as to sow, and plant nothing else in the Soil & ground of your Souls, but carnal works, you can't pretend to no better Harvest, then corruption, and everlasting Damnation. Do Men gather grapes of thorns, or figs of thistles? even so every good Tree brings forth good fruit, but a corrupt Tree brings forth evil fruit: A good Tree can't bring forth evil fruit, neither can a corrupt Tree, bring forth good fruit. Every Tree that brings not forth good fruit, is hewn down, & cast into the fire.

These are my words, 'tis I, the Eternal verity, that speaks them, and therefore they can't be contradicted, or falsify'd; let all men lay their hands on their breasts, and examine their own life and conversation, if they finde themselves to be good Christians, upright & honest in all their ways, it shall be well with them in the hour of their Death; for they shall eat the fruit of their well-doings; but

Contere
Dominus
scelestos
simul &
Peccatores
Esa. 1. 28.

Nolite er-
rare quæ
enim semi-
naverit
homo hæc
& meret.
Qui semi-
nat in car-
ne, de car-
ne meret
corruptio-
nem. *Gala.*
6. 7.
Mat. 7. 16.

Dicite ju-
sto quoni-
am bene,
fructum
adinventi-
onum
suarum
comme-
dent. *Esa.*
3. 10.

if

if they be viciously given, and found void of all good works, they must expect no better wellcome from me, then an order to cut them all down with the Ax of Death, and to cast them headlong into hell-fire.

Matth. 5.4 Thou shalt finde several proofs to confirm this assertion in the first Sermon I preach'd immediately after I was baptiz'd, there shalt thou hear me recommend, and extoll the great advantages of a virtuous life, of Poverty, Meekness, Justice, Purity, Sorrow for Sin, patience in suffering, contempt of Riches, forgiving of injuries, Fasting, Prayer, Pennance, Entering by the straight gate, and also of perfection, Holyness, Integrity of life and conversation, and of the exact fulfilling of every particular of my Heavenly Fathers Laws, and Commandments. There thou shalt hear me say, I came not to the World to break the Law, but to fulfill the same ; and whosoever shall offer to break the least of them, and bring others either by his ill example, or by his erroneous doctrine to do the like, should have no place in the Kingdom of Heaven. There thou mayst hear me say to all Christians, except their Justice did exceed that of the Scribes and Pharisees, (which was altogether in words, and outward appearance) they could not be saved. That they might not serve two Masters in
this

this life, but either must forsake God, or abandon Mammon. That they should decline from false Prophets that usually come in sheep's clothing, but are no better then ravenous Wolves in their hearts; and that all men should seek to enter by the straight gate; but the conclusion of my long Sermon is, that the only sign and token of a good Tree, is the good fruit which it bears, and without this fruit, let the Tree be never so fair or pleasant to the eye, yet it is to be cut down and burnt; that 'tis not every one that shall cry Lord, Lord, at the last day, shall be sav'd, or enter into the Kingdom of Heaven, but only such as did execute really, and in Deeds, the Will and commandments of my Father in this life. Where is there any encouragement here for the wicked to delay their conversion, or to put it off till the hour of death, in hopes of a good *Peccavi*? I see none, for they are all most pressing motives to force them rather out of their iniquity into a virtuous and godly life. To be the better convinc'd of this undeniable truth, thou must know that life is a time, and season of sowing, and planting the seed of virtue, and the bitter roots of mortifications and penance; and that Death is Harvest time to reap the main profit of that happy Seed, and the wonderful sweetness of those bitter roots; It's therefore

my

Euntes I- my Prophet (speaking of the manifold tribu-
 bant & fle- bant mit- lations and anguishes of the Just,) says, they
 rentes se- were going on weeping, and sowing the pre-
 mina sua, cious seed of their eternal Salvation, and that
 venientes, without any doubt, they shall come again re-
 autem ve- joycing, bringing their sheaves with them,
 nient cum and my Prophet *Jeremy* declares how the wic-
 exultatio- ked shall say in the hour of Death, and with
 ne portan- tears in their eyes, the Harv^{est} is past, the
 tes mani- Summer is ended, and we are not sav'd. This
 pulos suos. *Pf.* 126. 6. was the lamentation of the Jews seeing them-
 Tromsijt selves oppress'd under the slavish, and heavy
 mesus, fi- yolk of the *Caldeans*, without any hopes of be-
 nita est ing reliev'd; but it may be likewise taken for
 æstas, & the sad moan which the wicked shall make in
 nos salvati the hour of Death, seeing themselves void of
 non sumus all good works, and groaning under the hea-
Jer. 8. 20. vy weight of their evil actions: then indeed
 Non po- they may cry, the Summer is ended, the time
 tect male of our life is now expir'd, wherein we might
 maori qui have gather'd a plentiful stock of all virtues,
 bene vixit and good works: but We unfortunate Souls!
 & vix bene We have spent that precious season in all
 moritur manner of vices, and now that the Harv^{est}
 qui male is past, we must appear naked, as we are, of
 vixit. *Aug.* all good works, replenish'd with evil ones,
 Venite be- before a dreadful Judge, to be sentenc'd to
 ne dicti Eternal Death, which We have justly deserv'd
 Patris mei for abusing his mercy, by flattering our selves
 posside te with a good *Peccavi*, at our last farewell to
 paratum the
 vobis reg-
 num a
 constitui-
 one mun-
 di. *Math.*

the World, and to all its deceitful pleasures. The Harvest is past, the Summer is ended, and we are not sav'd ; What can be more terrible ? How should any Man dare delay his conversion, hearing these words, and having as many Presidents hereof, as there have been Sinners surpris'd by death, even in the heat of their wickedness. O ye Blessed Souls, says St. *Augustin*, who have spent your days in the constant practise of virtue, still submissive to the Laws of God, always obedient to his commands, thirsting after righteousness and justice, great lovers of mortification and penance, hear what comfortable news I bring you, and what is that ? You cannot dye an ill death ; no, 'tis impossible, for God will assist you in that dreadful hour, and will receive your Souls, at their departing your bodys, into the perfect enjoyment of my everlasting Glory. Whereas the wicked, tho' they should make as great a shew of an apparent repentance as *Antiochus* did, yet will they hardly come to a better end, for of a hundred thousand, that lead a bad life continually to the hour of death, scarce one shall be sav'd, says the same St. *Augustin*, and his doctrine is grounded upon my words ; because I have call'd, and ye refus'd, I have stretch'd out my hand, and no man regarded ; and as ye have made naught of all my Coun-

Orabat
sceleſtus
ad Domi-
num ad
quo non
erat miſe-
ricordiam
conſecu-
tus.

2 Machab.

9. 13.

De Cen-
tum Milli-
bus quo-
rum mala
fuit vita,
vix unus
ſalvabitur.

sels, *Aug.*

Prov. 1. 24.

More be-
stiali incu-
buit terre-
nis, more
bestiali
excedet
terrenis.
Tert.

Formr vi-
vendi est
norma
moriendi.
Idem.

sels, and been deaf to my reproof: I also will laugh at your Calamity, I will mock when your fear comes: When it comes as desolation, and when your destruction comes as a Whirlwind; when distress and anguish comes upon you, then shall ye call upon me, but I will not answer; ye shall seek me early, but ye shall not finde me; because ye hated knowledge, and did not choose the fear of the Lord. They would not accept of my Counsel: they despis'd all my reproofs, therefore shall they eat of the fruit of their own way, and be fill'd with their own devices. The devout St. *Bernard* confirms this truth by two similitudes, whereof the first is, that as a man could not be dead in *Rome* who never was in *Rome*, so no man can dy in God who never was in God, no, says *Tertullian*, Friend, thou hast led a life more like unto that of a Beast, then of a Christian, plundg'd over head and ears like a mould in terrene and fordid concerns: Thou hast been in thy family as furious as a Lyon, in thy behaviour as wild as a Boar, in thy imployments as Subtle and as crafty as a Fox, in Taverns and in Company as greedy as a Dog, in thy conversation as silly, and as light-brain'd as a Hare; therefore since thou hast constantly led the life of a Beast, rather then that of a good Christian, thou deserv'st to dye the death of a Beast. 'Tis
a maxim

a maxim receiv'd among ye, that the Coppy must be like unto the Original ; what is life? It's an Original, and what is Death? It's a Coppy; why then such must be the Coppy, as was the Original ; if the Original was a good and virtuous life, the Coppy must be a penitent and Godly Death ; but if the Original was totally a Scandalous, vicious, and debauch'd life, by all means the Coppy must be the death of a Reprobate. Thou mayst be convinc'd hercof even by very nature, for if thou speak'st aloud near any Rock, or hollow-place, the Eccho will sound distinctly every word thou hast said ; If I set the same *Tertullian* the question, what is life ; he will answer, that it is a voice, and that death is the Eccho thereof ; then whatever the life pronounces, death will repeat it ; If virtue, virtue ; If vice, vice ; If the fear of God, the fear of God ; If the neglect of Salvation, and the contempt of Gods Commands, certainly death will repeat the self same thing, so that it is the greatest folly in nature to lead a wicked life, in expectation of a good *Peccavi* in the hour of death, which is as seldom granted to such persons as a *Phenix* is seen in the World. There's another maxim in great request among your Philosophers which I do mightily approve of, by reason of it's truth, that a part is of the same nature with the thing

Pars est e-
jusdem
naturæ
cum toto
cujus est
pars. *Arist.*

whereof it is a part ; If I set *St. Thomas* the Question, What is Life ? his answer will be, that it is a compound of young and old days, and that Death is the latter part thereof, then it must be according to this undoubted maxim, of the same nature with the Life ; If this was good and virtuous, that must be the same ; but if it was a cursed and wicked Life, even unto the last point, Death must certainly be no better.

Quo vero
casura sit
arbor, ra-
mos ejus
attende,
unde ma-
jor est co-
pia Ramo-
rum &
pondero-
sior inde
casuram
non dubi-
tes. *St. Ber.*
Video ho-
mines tan-
quam ar-
bores am-
bulantes.
Mar. 8. 24.
Conteret
Dominus
scelestos
simul &
peccatores
Esai. 1. 28.

The second Similitude upon which *St. Bernard* grounds this truth, is certainly very remarkable ; look says he, upon a Tree when it's cut, and ready to drop down ; if thou wouldst fain know to what side it will fall, take notice of its boughs and branches, where thou seest them thicker, and more inclin'd by their weight, thou mayst very well conclude, it will fall to that side ; What is Man ? the blinde man of the Gospel whom I had cur'd by putting my hands upon him, looking up, said, I see Men as Trees, walking. If thou be'st desirous to know to what side will this Tree fall, look upon his boughs and branches, I mean his passions and inclinati-
ons, if thou seest them altogether bent to good works, and inclin'd to Devotion and virtue, thou mayst reasonably conclude he will fall towards Heaven : but if by their weight he is carried to evil, and debauchery, that man

so blindly led by his unruly passions, will undoubtedly fall upon the Rocks of Hell, there to be crush'd for an Eternity. *Tertullian* speaks of two sorts of Death, ordinary, and extraordinary, ordinary death he calls that which is occasion'd by sickness, and by extraordinary he means that which comes by some sudden mischance, or accident; but whatever death the wicked dys of, he is in a most evident danger to miss of his long expected *Peccavi*; If he dies of the latter, the case is very clear, for it is grounded upon this warantable Axim of Philosophy, *In repentinis agimus Secundum habitum*; that is, in things which happen of a sudden, men act always according to the custom which they have acquir'd, let it be good or bad. *Saul* was a desperate, and bloody man, how often did he attempt upon *Dauids* life? he was cruel to others, he must be the same to himself, for after loosing the battle, and being not able to get off from his pursuing Enemies, he commanded one of his Soldiers to run him through with his Lance, and to make an end of his Life.

Tert. l. de vera & falsa pœni.

Sta super me, & Interfice me. 2 Reg. 1. 9.

Who could be more proud, more sanguinary, and more ambitious of honour then was *Abimelech*, for to be King of *Israel*, He murth'r'd all his Brethren, which were in number threescore and ten, whereat his Father *Jerubbaal* took so much grief that he soon

Evagina
gladium
tuum, &
percutere
me ne for-
te dicatur
quod a
Fæmina
interfec-
tus sim.
Jud. 9. 54.

after died ; what dost thou think will be the end of this so cruel a Prince? will he cry *Peccavi*, in the hour of his death? believe me 'twill be far from his thoughts. He went to besiege the strong City of *Thebes*, and after he had taken it, he beset the Tower, where most part of the Citizens were retir'd for security ; but he boldly went to set fire to the gate thereof, & a Woman taking notice of him, cast a piece of millstone upon his head, & brake his Skull, whereupon he call'd hastily unto the young Man his Armour-bearer, and said unto him, draw thy sword & slay me, that men say not of me, a Woman slew him : and his young Man thrust him through with his weapon, and he died.

Julian the Apostate acted much like him, for he aim'd at an Empire, and to come to it, he thought it the best way, to feign himself a friend to the Christians, so that he appear'd to them most zealous for Christianity, and pretended to further the increase thereof were he in the power of doing it, which made the Christians to use all means to promote him to the Empire, but no sooner was he invested with that imperial dignity, than he began to discover what he was to them in his heart, for none was ever so great an enemy to my name, or shew'd so great an abhorrence of Christians, then he did ; so great was his animosity to both, that he murder'd very

very many thousands of them, and destroy'd all their Alters and Churches which were erected and dedicated to my worship and Service; will this most wicked and dissembling Prince cry *Peccavi* in the hour of his death? no, he will continue his impiety to his last breath, which will be the perfect Eccho of his most ambitious and abominable life, for receiving a mortall wound in the siege of a Town in the Kingdom of *Persia*, he took a handfull of his blood, & flung it up, as it were into my face, with this horrid expression, *vicisti Nazarene, vicisti, O Nazarean?* thou hast indeed overcome me at last; after this, he commanded his Gentlemen to put his Corps into a Coffin of lead, and cast it into the Sea, that his subjects finding not his body on Earth might believe it was carri'd by the hands of Angels into Heaven, and seated there amongst the Gods. Thou seest by these presidents what a foolish mistake the wicked ly under; when they put off their conversion to the very last hour of their life, in hopes to have then a hearty *Peccavi*, which may be to me a sufficient Atonement for all their offences, and breaches of both my Laws and commandments.

The Angelical Doctor St. *Thomas* seems to be much astonish'd at their folly herein, for says he, when men are viciously inclin'd, and taken with a surprize in their evil habits, it

Cum mens inclinata fuerit ad aliquid non se jam habet æqualiter ad utrumque oppositorum, sed ad illud ad quod magis inclinatur fertur, nisi per rationis discussionem ab eo quadam sollicitudine abducatur.

St. Tho.

Hac ani-
madverfi-
one percu-
titur per-
cator ut
moriens
oblivifca-
tur fui, qui
dum vive-
ret oblitus
eft Dei.
St. Amb.
Arist.

is out of their jurisdiction to conceive an abhorrence againſt them, and have a love and eſteem for a virtuous life, unleſs they make uſe of their reaſon to finde out the manifold advantages of the one, and the ſeveral evil conſequences of the other; but how can a wicked man, that is ſeiz'd on by Death as he walks in the ſtreets by a tile falling from the top of a houſe, or ſome other ſuch like unexpected accident, make uſe of his reaſon in that ample manner; 'tis impoſſible, and conſequently, whoever neglects his Salvation ſo far as to put it to ſuch perilous events, deſerves no mercy at my hands. But ſet the caſe that an old habitual Sinner ſhould dye of a long and languiſhing ſickneſs, 'tis very probable, he will never think of me in his latter hour; nor have the leaſt feeling of a *Peccavi*, being he forgot to call to me for mercy in his healthful days, and this indeed is the uſual puniſhment which I do inflict upon ſuch perſons. Moreover 'tis grounded upon this other Maxim of Philoſophy altogether as undeniable as the former, *Ab aſuetis non fit paſſio*, That is to ſay, things which men have dayly before their eyes, make no impreſſion upon their hearts; the Sun which is the moſt reſplendent, and the moſt glorious Creature that ever was wrought by my hands for the uſe of men, is dayly ſeen without the leaſt admiration, whereas if a Comet appears, they

are all eyes to behold it ; A Chirurgion will handle and dress the nastiest wound that ever man had, without the least grudge, or loathing, because he is accustom'd to it. A new rais'd Soldier will tremble at the noise of a bullet, whereas an old, and well-train'd Soldier will never shrink, or give ground, tho' even Cannons were roaring about him, and their bullets flying on every side of him, because he is acquainted with such warlike entertainment. 'Tis even so with a wicked liver in the hour of his death, tho' his Ghostly Father, his Wife, his Children, and all his friends were round his bed, breaking their hearts, and bursting their lungs, calling and crying unto him to produce one act of Contrition, one sorrowful *Peccavi*, one, have mercy on me O Lord, he will take no notice of what they say, all their exhortations to him intended to bring him to dye a good death, will be to no effect, he had often heard the like, or rather more pressing motives from Teachers and Preachers in their Pulpits, yet his heart was Steel-proof to all their fiery words, they could never make him think on his Salvation, and therefore 'tis but in vain to expect he will be solicitous for it now, when the Devil has him fast fetter'd, when his heart is over-clouded with the darkness of his manifold and grievous Sins, when his understanding is blinded, his will altogether

Exod. 9. 10

corrupted, his senses decay'd, and the whole commonwealth of his Body and Soul clear out of order, by reason of their approaching and dismal separation : Thou hast a very remarkable president of this in the old Testament ; there thou mayst read, what wonders I had done in order to mollify the heart of *Pharaoh*, and bring him to a right understanding of his obedience, and duty to me, who am the powerfull and mighty *Jehovah*, who depress at will, and make subject the greatest Potentates of the whole World. How I had slain his first-born for refusing to let go the People of *Israel* out of his Land ; how I made all the Rivers, Streams, Fountains, & Springs within his Dominions run with blood for the same reason ; how I cover'd all his Realm with darkness and Frogs, which were so numerous that they came in Swarms upon his Table, and even into his Bed ; how I sent a grievous Swarm of Flies into his house, and into all the houses of *Egypt* ; how I had plagued all the Inhabitants of the Land, as also their Cattle, with pestiferous Ulcers & Boils, of which they all died, how I had rain'd down such a stupendious shower of Hail upon them, as was never seen before or since in the world, how I had spread over the whole Land of *Egypt* Locusts, that devour'd and destroy'd all that the hail had left ; yet all these prodigies could not mollify the obdurate and rebellious

bellious heart of *Pharaoh*, till at last my Justice took him to task, and drown'd both him and his whole Army in the Red-Seas, which was a passage they were to go through, to take up their quarters in the unquenchable fire of Hell, where they shall repent for an Eternity, but to no advantage for their Souls.

If this discourse so well grounded upon *Hof. 13. 9.* Scripture, Fathers, and Reason, as also upon so many presidents out of Holy Writ, will not prevail with Sinners, not to delay their conversion, or put it off to their crasy years, I have only this to say, *Perditio tua ex te Israel*; let their eternal ruine, and the fatal loss of their Souls lie at their own doors. However, to let them know how much I thirst after their Salvation, I will have thee to convince them of their extream folly, to serve so faithfully such bad Masters, as the World and the Devil; who for every pleasure they allow them, give them a thousand mortal Stings, even in this life, besides the unspeakable misery which they shall make them suffer in the other; on the contrary my pleasures are solid, permanent, and bring excessive comfort to the consciences of those that receive them; so that, as the Prophet says, one day spent in my service, brings more advantage to their Souls, *Psa. 84. 10.* than a thousand years imploy'd in that of the world; and it were better be a door-keeper in a house of prayer, than a prince in a house of sin.

in my house, then to dwell in the Tents of wickedness. Let them know likewise, the tenderness of my affection for them, and how earnestly I court them to serve me, and not to take example by the prodigal Child, who had spent all his substance idly, & was forc'd at last to feed with the swine, and was very glad too to be admitted into their company: When in reallity he might sit at my Table, & feed with my Saints and Angels in Heaven, if he had serv'd me with as much care and diligence as he did the World.

M A N.

NO man can be grateful to thee O Lord without contemning those things that put the common People out of their wits. We must go into banishment they cry, we must lay down our lives; hate the World, and all its allurements; begger, and expose our selves to reproaches; nay 'tis often seen, that gratitude suffers the punishment due to Malefactors; and that Ingratitude receives the rewards of fidelity. As thy benefits are many, and great, so are the hazards of gratitude, which is the case, more or less, of all other virtues; and it were hard, if this, above all the rest, should be both painful and fruitless: So that tho' we may go currently on
with

with it in smooth way, we must yet prepare, and resolve (if need be) to force through all to't, even if the way were cover'd with thorns, and Serpents; and, fall back, fall edge, we must be gratefull still. Grateful for thy sake, O Lord, and grateful likewise for our own peculiar Interest, for it preserves thy favours, and gains us a new addition of greater.

When I speak in the praise of gratitude, I pleade the cause both of God and man, for, without it, we can neither be Sociable, nor religious. There's a strange delight in the very purpose, and contemplation of it, as well as in the action; when I can say to my self, I love my Benefactor; what is there in this world that I would not do to oblige & serve him? Where I have not the means of a requital, the very meditation of it is sufficient. A man is never the less an Artist, for not having his tools about him; or a musitian, because he wants his Fiddle: nor is he the less brave, because his hands are bound; or the worse Pilot, for being upon dry ground. If I have only a will to be grateful, and the heart to persevere, I am so, and that's all thou requirest O Lord! Let me be upon the wheel; or under the hand of the Executioner; let me be burnt limb by limb, and my whole body dropping in the flames, a good Conscience supports

supports me in all extreams : nay, it is comfortable even in death it self : for when we come to approach that point, what care do we take to summon, and call to minde all our Benefactors, and the good offices they have done us, that we may leave the world fairly, and set our minds in order, this is the bare duty of good nature, and what common civility requires of us, how much greater then must our care be to remember all the graces, and favours which We have receiv'd at thy hands O Lord, and to be grateful to thee accordingly ; or if we can't return thee thanks equal to the benefits which thou wert pleas'd to confer upon us, let us at least be grateful to thee so far, as not to serve another Master, for whom thou hast an abhorrence, as being quite contrary to thy divine Maxims.

I have already produc'd sufficient motives, and reasons to breed in our hearts a contempt of the World, so odious to God, and so destructive of our own Salvation ; I have endeavour'd as much as I could, to wean our affections from it, and from all it's pelf, as well for being in themselves vile, transitory, mutable, inconsiderable, and dangerous ; as for the frequent Instructions we have had from thee, O Lord ! to hate, despise, and consider them as the mortal Enemys of our Salvation. I will now add
this

this one reason, that tho' the World and all its pleasures and treasures were real indeed, and of that great estimate (as we make them) yet we should not love them, because that thy love O God, should replenish our hearts to that degree, as to leave no place for any terrene or carnal affection.

It was thy command, O Lord ! to the People of *Israel* that they should love thee with all their heart, with all their Soul, and with all their powers, tho' they were not so much oblig'd to thee, as we are, having receiv'd more favours and graces at thy hands then ever they did ; and having also more knowledge of thy goodness then they could ever attain to ; how then can we in gratitude admit of any other love ? How can we cast our eyes, or set our hearts upon the creature, when, (had each of us a million of hearts) we should in justice consecrate 'em all unto thee ? There's not a motive for which thou art amiable but deserves a thousand wills, a thousand loves, a thousand lives, all what we are, and all what we have, or can pretend to in this World ; But if we look upon all the titles and motives of love which I have already spoke of, and for which we are indispensably oblig'd to love thee, how can we in good Conscience, love any thing besides thee ? If we consider
seriously

seriously the multitude of thy benefits, and the products of thy infinite love, and goodness to us, we shall be oblig'd to confess that had we as many hearts as there are grains of Sand upon the Sea-shore, or Atoms in the air, all would not be capable to contain that great love which we owe unto thee; how then can I divide this one heart, which I have from thee, amongst so many Creatures? and yet this is a plague that follows all mankind, 'tis an evil that runs in the blood of all mortals, 'tis the highest of Ingratitude, which is the common distemper of this corrupt Age we live in; for some are ungrateful to their Country, and their Country no less ungrateful to others; so that the complaint of Ingratitude reaches all Men: Does not the Son wish for the death of his Father? the Husband for that of his Wife? &c. But who can expect to finde gratitude in an age of so many gaping, and craving Appetites, where all People take, and none give? In an Age of license to all sorts of vanity, and wickedness; as Lust, Gluttony, Avarice, Envy, Ambition, Sloth, Insolence, Levity, Contumacy, Fear, Rashness, private Discords, and publick Evils, extravagant and groundless wishes, vain Confidence, sickly affections, shameless Impiety, Rapine authoriz'd, and the violation of all things Sacred, and prophane Obligations

ligations are pursu'd with Sword and Poison : Benefits are turn'd into Crimes ; and that blood most seditiously spilt, for which every honest man should expose his own. Those that should be the preservers of their Country, are the destroyers of it ; and 'tis matter of dignity to trample upon the Government ; the Sword gives the Law, and Mercenaries take up arms against their Masters. Among these turbulent, and unruly motions, what hope is there of finding honesty, or good Faith, which is the life of all virtues ? there is not a more lively Image of humane life, then that of a conquer'd City : There is neither Mercy, Modesty, nor Religion ; and if we forget our lives, we may well forget the obligations we have to thee and all thy benefits too.

But let us consider seriously the multitude and greatness of thy divine blessings, & deal with thee even as one man does with another.

The wise man says, that gifts break Rocks, and shall not thy divine benefits move a heart of flesh ? and if they can steal the hearts of the receivers (according to *Solomon*) how come we not to be rob'd of our Souls by thee O Lord ! For thou dost not only give us thy gifts, but also dost bestow thy self upon us as almost precious treasure. If we consider the benefits which we have receiv'd from thee in

Victoriam
& hono-
rem acqui-
rit qui dat
munera ;
animam
autem au-
fert acci-
pientium.
Prov. 22.9.

our

our Creation, they are as many as we have members of our bodys, and faculties of our Souls ; If those of our Conservation, they are equal in number to the distinct natures in Heaven and on Earth. The Elements, the Sun, the Moon, the Stars, and the whole World were created for our preservation, for without them we could not subsist ; If we look upon the benefits of our Redemption, We shall be easily convinc'd, that they are as many as there are evils in Hell, from which we are happily deliver'd by thy Passion, and total effusion of thy most precious blood. Those of our Justification are no less in number than are the Sacraments, which thou hast instituted to increase our Merits, and work the Sanctification of our Souls ; then the Graces and Inspirations which thou dost shower down into our hearts, and the divine Examples which thou hast left us, & which should invite us all to tread with a masculine courage in the same paths which brought thee O Lord, into thine own glory. All these with thousands of other benefits and obligations which we have receiv'd from thee, and by thy Creatures, cry out unto us to love thee with all our heart, with all our Soul, with all our Powers, and to trample under our feet this false World, with all it's vanities, trifles, & transitory pleasures. But alas ! We make nothing of all thy benefits,

Nonne
hæc oportuit
Christum
pati & ita
intrare in
gloriam
suam. Luc.
24. 26.

benefits, We give no ear to all their crys, but rather, will love the World and tast of its pleasures in as ample a measure as our fortunes will afford us, wherein we seem to be worse then even the very Heathens; for *Aristides*, tho' he was reputed to be one of the greatest Men of *Athens*, yet he was so avers'd to the Pomp and toys of the World, and so affected to poverty, that he always wore a course broken garment, suffer'd Hunger, Cold, and Thirst, not for any want of means, or friends to relieve him, but meerly for his own fancy; *Zeno* was nothing concern'd when news was brought to him, that he had lost all what he had in the World; When *An xagoras* receiv'd the like news, he said no more then, if my Goods had not perish'd, I had been undone. *Crates* flung his whole substance into the Sea, with this expression, It is better I drown you, then you me. *Diogenes* bid adieu to all he had in the World, and took nothing with him but a wooden dish, and seeing by chance one drink out of the hollow of his hand, broke that also. And shall we refuse to do in obedience to thy Commands, O Lord, & for the purchase of an eternal weight of glory, what they freely, and gladly perform'd to pleasure their own fancies, and gain the repute of being Philosophers? O madness! O ingrati-

Quid retri-
buam Do-
mino pro
omnibus
quæ retri-
buit mihi.
Pf. 115. 12.

tude never to be paralel'd ! Tho' We are
thine by so many just titles, and thou hast
given thy self, and all what thou hast unto us,
yet we never think of what We ought to do
for thee, nor how We shall express our thank-
fulness for such and so great benefits. This
was the greatest care that *David* took, and the
sole subject of his most serious consideration,
what shall I return unto the Lord for all the
favours which he has confirm'd upon me?
But O blessed King and Prophet give me leave
to ask thee what are those favours ? 'Tis true
he has rais'd thee from the Station of a Shep-
herd to the dignity of a King, He has enabl'd
thee to encounter a Giant, and to get the bet-
ter of him too, He has often protected thee
against the evil Spirit of *Saul*, and has pre-
serv'd thy life from all the wicked and trea-
cherous attempts he made to destroy thee;
these are great obligations indeed, and de-
serve thy grateful return; but are nothing
to the benefits which we have receiv'd at his
hands; his love for us was so great that he
suffer'd death to bring us to life everlasting;
and left unto us for food to our Souls, his
most precious body and blood; certainly
these obligations are unspeakable, and deserve
at least that small attonement of returning
back unto him our Souls, hearts, and bodys;
for as we had them from him, 'tis our weigh-

ty obligation to let him have them again entirely, and free from any love to the World; or affection to the Creatures; so that We are to account our selves now and evermore, as only his, and not our own; consequently, We are not to debase our love by placing it upon any worldly object, but to settle it wholly upon him alone.

And really if we consider seriously the infinite love which thou hast for us, O Lord; We shall finde that we have no love left to bestow either upon the World, or any terrene object, no, nor upon our selves; for We must know that love consists in action, and the more it acts or suffers, the greater is the perfection thereof; now great then must thy love be O Lord, being thou hast wrought such Stupendious works for our Salvation, & still dost continue to work the like for our preservation; the Sun, the Moon, and the Stars have their being from thee O Lord, upon our account, it was meerly for our sake thou hast created them. It was for our love thou hast brought out of nothing what wonders of nature we see dayly before our eyes; that so great, and so beautiful a diversity of odoriferous flowers, of sweet herbs, of delicate fruit, of fine Trees, and all other varieties which the Earth produces; It was by thy orders, and for our entertainment and

*Omnia
subiecisti
sub pedi-
bus ejus,
oves & be-
ves univer-
sus insu-
per & pec-
cora Cam-
pi; Volu-
cres Cœli
& Pisces
maris.*

Psa. 8. 8.

comfort : Do we not see how the Corn grows for to feed us, how the wool encreases for our cloathing, and all Beasts are left to our disposing? thou hast also order'd the very Rocks to open their bosoms and refresh us with their Springs; and not only the Earth suppyls us with all it's productions; but also all other Elements are so many store-houses to supply our wants, the Sea, the Rivers & Brooks have orders from thee to supply us with fish, the Air with fowl, and the fire with heat. Nay, the very Angels have their understanding from thee with that obligation to preserve and protect us from all disasters both at home and abroad. If patience be a trial of love, where shall we finde so great an example of that heavenly virtue, as thou hast shown to the World in thy most bloody passion and cruel death for us poor, miserable, and wretched Sinners, and also in thy most gracious forbearance with us, as often as we transgress thy Laws, and rebell against thy self. If a King, after his Vassals had a thousand times attempted to murder him, should not only pardon them, but also continue still to heap his favours & treasures upon them, certainly We would conclude that his love for them was excessive great, what ought We then to say of thy love, O Lord, who sufferest us incessantly to crucify thee, our Creator,

Angelis
suis man-
davisti de te
ut custodi-
ant te in
omnibus
vijs tuis.
Psa. 90. 13.

Rursum
crucifigens
tes Chri-
stum in
Cordibus
vestris.
Heb. 6:6.

our, our Redeemer, and glorious King, yet
 thou art still silent, and the excess of thy love
 sets a stop to the current of thy Justice. O
 Lord says the Prophet royal, what is man that
 thou art mindeful of him: but I may add,
 Lord, what is man that the Holy Trinity
 must have so great a love for him? The E-
 ternal Father delivers up into the hands of his
 mortal enemies his only and dearly beloved
 Son to suffer the most bitter death of the
 Cross for our Redemption. The Son leaves
 unto us his Real Body and Blood under the
 species of Bread and Wine to comfort, and
 strengthen our Souls against all the temptati-
 ons and snares of the Devil; and the Father
 and the Son together send us the Holy Ghost,
 by whose grace We are made partakers of
 thy divine nature: can there be imagin'd a
 more intense, more real, or more tender
 love then this? If the right payment of love,
 must be love, and that in an equal measure too,
 how shall we be able to requite thy love; it's
 altogether out of our power, unless thou wilt
 be pleas'd to accept of our offer to have no
 more love but for thee, no will but thine, and
 to requite thy great love with an ardent love
 hereafter for all good works, and a virtuous
 life; for thou art not content we should only
 love thee with our tongues, no, thou dost re-
 prehend those, who cry unto thee, Lord,
 Lord,

Quid est
 homo
 quod me-
 mor es
 ejus. Ps. 8. 5

Divinæ na-
 turæ con-
 sortes effi-
 cimur.

2 Pet. 1. 4.

Lord, and do not what thou commandest: We must therefore love thee in all sincerity, we must suffer for thee, and make thee partake of all what we have that is good, or may be pleasing unto thee, We must love thee truly, who so much loved us; we must resolve to trample the world under our feet, and also (if occasion be) to lose honour, wealth, and pleasures, rather then decline from thy love; but that we may the better perform our resolution, let us know from thee, O Lord what the World is; and how dangerous it is to bestow our affections upon it.

S A V I O U R.

O Man ! thou must never repute him happy that depends upon the World for his happiness; for nothing can be more preposterous then to place the good of a reasonable Creature in unreasonable things, and yet as it is a common mistake to account those necessary that are superfluous, so it is altogether as common with men to depend upon the World for the felicity of life, which arises only from virtue. There is no trusting to its smiles, no more then there is to a calme at Sea, which will swell and rage in a moment, so that the Ships are swallow'd up at night, in the very place where they sported themselves in the

the morning. The world has the same power over Princes, that it has over Empires ; over Nations, that it has over Cities ; and the same power over Cities, that it has over private men. Where's that Estate that may not be follow'd upon the heel with Famine, and Beggery ? That Dignity, which the next moment may not be laid in the dust ? that Kingdom that is secure from desolation and ruine.

The burning of *Lyon*s may serve as a Precedent to shew that nothing can be safe, or stable in this World, it may likewise teach men to stand upon their guard, and arm themselves against all surprises. The terror of it must needs be great, for the calamity is almost without example. If it had been fir'd by an Enemy, the flame would have left some farther mischief to be done by the Soldiers ; but to be wholly consum'd, was a prodigious accident ! and perhaps an Earthquake so pernicious as that, was never heard of : so many rarities to be destroy'd in one night ; and in a profound peace to suffer an outrage beyond the extremity of war, who would believe it ? but twelve hours betwixt so fair a City and none at all : It was laid in ashes in less time then it would require to tell the story. That the Inhabitants should stand unshaken in such a calamity is hardly to be expected ; and their wonder could not but be equal

to their grief. This dismal accident should teach all men to provide against the possibilities, that fall within the Power of so cruel an Enemy, as is the World; for this Tyrant having all external things under his dominion will sometimes smile at poor Silly Mortals, & invite them to tast of his pleasures, and another while, he will turn them off with a frown, and destroy them with mischiefs whereof they are to seek for the Author. No time, place, or condition is excepted from his Tyranny; he makes their very pleasures painful to them, and makes War upon them in the depth of Peace; he turns the means of their Security into an occasion of fear: he turns a Friend into an Enemy, and makes a mortal Foe of a deer Companion: his Slaves shall be sure to suffer the effects of War without any Adversary; and rather then fail, even their felicity shall be the fatal cause of their utter destruction.

Lest they should either forget, or neglect his power; every day produces something extraordinary. He persecutes the most temperate with sickness; the strongest constitution with the Ptisick; he brings the Innocent to punishment, and the most retir'd he assaults with tumults. Those Glorys which have grown up with many Ages, with infinit labour, and expence, and under the favour of

of many Auspicious providences, one day scatters, and brings to nothing. He that pronounc'd a day, nay an hour sufficient for the destruction of the greatest Empire, might have fallen to a moment. It were some comfort yet to the frailty of mankind, and of humane affairs, if things might but decay as slowly as they rise, but they grow by degrees, and they fall to ruine in an Instant. There is no true felicity to be expected from the World in either private or publick affairs. Men, Nations, and Citys have all their fates, and periods : Their very entertainments are not without terror, and their calamity rises where they least expected it. Those Kingdomes which stood the shock both of Foreign Wars, and Civil, come to destruction without the sight of an Enemy. A man may be safe to day, and happy in the love of his Country, but to morrow he may be in trouble, and cast either into Prison, or Banishment : To day, in pleasure, peace, health ; to morrow broken upon the wheel ; led in Triumph one day, and the next in the Agony of a mortal Sickness. What the World gives this day, he may take the next ; and he that trusts to his favours, shall either finde himself deceiv'd or if he be not, he will at least be troubl'd because he has but fallible means to depend upon. He throws his gifts among
his

his slaves, and they (silly Souls) sweat and scuffle for them ; never considering how few are the better for that which was expected by all. Some are transported with what they get ; others tormented for what they miss, and many times there's a Leg or an Arm broken, or a man killed in a contest for a thing of no more value then a counter. He gives them Honours, Riches, & Favours, only to take them away again ; either by violence, or treachery, so that they frequently return to the damage of the receivers. He throws out baits for them, and sets traps, as they do for Birds and Beasts ; his bountys are snares, and Limetwigs to them ; They (poor Souls) think they have taken a great prize, but they are themselves taken. If what Riches, Pleasures, or Dignitys the World gives had any thing in them that were substantial, they would some time or other fill, and quiet the receivers ; but they serve only to provoke their Appetite, without any thing to allay it, unless Pomp, and ostentation. *In fine*, this I conclude upon ; that the Empire of the World is but imaginary, and that whosoever serves it, makes himself a voluntary slave ; the best, and safest course that men can take to exempt themselves from the tyranny and slavery thereof, is to be neither dejected with his injurys, nor dazl'd with

with his flattery, and favours. When *Zeno* was told that all his substance was drown-
ed ; why then, says he, the World has a mind
to make me a Philosopher. 'Tis a great mat-
ter for a man to advance his minde above his
threats, or flatteries ; for he that has once got-
ten the better of him, is safe for ever ; and to
come to this point, all mortals should follow
the dictates of the Wise, for the things that
are always contemn'd by them, are really de-
spicable, and vain in themselves.

Solomon was absolutely the wisest Prince ^{2 Parab.}
that ever appear'd upon the Stage of this
World, and the most experienc'd in the Peace,
Prosperity, Riches and Glory thereof. All
the Potentates and crown'd Heads of the
Earth thought themselves happy for ever, had
they but the Honour to behold his Face, to
hear him speak, and be eye-witnesses of his
wisdom and renown'd felicity. The Riches,
the Pleasures, & treasures of all other Princes,
(were they all collected in a heap) would
be nothing to his : for he had yearly
Six hundred Sixty Six Talents of Gold, beside
what Tribute he had pai'd unto him annually
by the Kings of *Arabia*, and other Princes :
As for Silver, it was as plentiful with him, as ^{3 Reg. 4.}
Stones are with the Mountaineers : his Plate
and Jewells were without number : His
Throne was supported with several figures
of

of Lions, and other Beasts, all made of massive gold. His Apparel and Armour were as precious, as they were numerous ; he had all the Kings, from the Philistines River unto Egypt at his beck to serve him when ever he had occasion to command them. He had forty thousand Saddle-horses in his Stables, and twelve thousand Chariots, and threescore thousand horses with double their number of furniture to use upon occasion. He had two hundred Spears all of Gold, each valu'd at six hundred Crowns in gold, and three hundred bucklers gilt each with three hundred crowns of gold. He had every day spent in his house one thousand nine hundred thirty and seven Quarters of Meal and Flower ; thirty Oxen with an hundred Wethers, besides all sorts of Fowl and Venison to a vast quantity, He had seven hundred Wives that were his Queens, and three hundred Concubines besides : yet after all this Earthly Wealth, Pleasures, Treasures, and even what his heart could desire, this was his feeling of them, *vanitas vanitatum, & omnia vanitas* : vanity of vanities, and all is but vanity, by which S. Jerome understands the greatness of his vanity, which was indeed above all vanities that may be devis'd. And

3 Reg. 11. Solomon himself confirms it by several Examples, and by his own experiment too : I have, says he, been King in Jerusalem, and determined

Eccles. 1.

In c. 1. Ecc. Ibid.

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min'd by my wisdom to seek out the nature
 of all things, and have seen, that all under
 the Sun, are meer vanities and affliction of
 Spirit. I said in my heart, I will go and 2-Cap. 21.
 bound in all delights, and in every pleasure
 that can be had, or thought of; and I saw
 that this was also vanity. I took great works *Ibid.*
 in hand, made great Palaces, Sumptuous
 Houses, costly Stables, Strong Towers, Plea-
 sant Ramparts, vast Vineyards, delicate Gar-
 dens full of fine Flours and all sorts of herbs
 that can be nam'd, great Orchards planted
 with all kinde of Trees: I made my Fish-
 ponds to water my Trees: I had a great
 train of Servants Men and Women, and a nu-
 merous Family, great herds of Cattle far be-
 yond all that ever my Predecessors were ma-
 sters of in *Jerusalem*. I brought into my own
 Treasury the Gold and Silver, the Riches and
 Jewels of all my neighbouring Kings and
 Princes. I had a vast number of Musicians and
 Singers, both of Men and Women, wherein
 the Children of men do place their chiefest
 delight. I had a great many artificial curious
 and costly Cups to drink Wine; *In fine* what-
 ever things my Eyes and Heart could fancy,
 it was out of hand provided for them, I did
 never restrain them from taking their plea-
 sures: But when I came to reflect seriously
 with my self upon all my actions, and works
 wherein

Job 1. 2,
3, 4. &c.

wherein I had taken so much labour and toil both in minde and body ; I made this conclusion and firmly believe that all was vanity, and affliction of minde. *Job* was likewise a most wise and holy man, he was perfect and upright in all his ways, He was a man that fear'd God, & eschew'd all evil, there were born unto him seven Sons and three Daughters whom he had educated in the fear and love of God. His substance was seven thousand sheep, three hundred Camels, five hundred yoke of Oxen, five hundred she-Ases, a vast treasure of Gold and Silver, abundance of Plate, and Household-stuff, a numeroms Family ; *In fine*, he was the richest and most powerful of all the Men of the East, yet in a moment he was made the poorest, and the most afflicted of all mankind. He was reduc'd to that extremity, that his dearest Friends would not abide the sight of him; thus was he cast out of doors, and forc'd to lye upon a dunghil ; where he makes this sad complaint, which is enough to breed in the hearts of all mankind a continual abhorrence of the World, and all its allurements. How long, says he, to his false and dissembling Friends, will ye vex my Soul, and break me in peices with words ? These ten times have ye reproached me : You are not asham'd that you make your selves strange to me.

me. And be it indeed that I have err'd ; mine errour remains with my self. If indeed ye will magnify your selves against me, and plead against me my reproach : Know now that God has permitted the World, and the Devil to overthrow me, and compass me with their nets. Behold I cry out of wrong, but I am not heard ; I cry out aloud, but there's no Judgment. They have fenc'd up my way that I can't pass, and have set darkness in my paths. They have stript me of all my substance wherein I glori'd, and have taken the Crown from my head ; They have also destroy'd me on every side, and have put my Brethren far from me, and made my acquaintance even estranged from me ; so that my Relations have fail'd me, and my familiar Friends have forgotten me. They that dwell in my house Ridicule me, and my maids count me for a Stranger, I am an Alien in their sight. I call'd my Servant, and he gave me no answer ; I entreated him with as much humility as possible, and he rebuk'd me. My Breath is loathsome to my Wife, and tho' I intreated her for the Childrens sake begotten of my body, yet she would not come near me. Nay, even young Children despise me ; I arose and they spake against me. All my inward Friends abhorr'd me ; and they whom I lov'd, are turn'd against

gainst me. O man ! can there be a greater motive to hate and abhor the World, to despise it's pleasures, to make nothing of it's allurements, and never to confide, or place any trust in it's false and dissembling friendship, then to see how Tyger-like, they all combine together to work the utter destruction of this poor, innocent, and harmless Prince who was seen one day to be the most opulent, the most famous, and the most respected of all Men, of his Age, and on the same day to be made a poor, loathsom, crasy and despicable creature, cast out of doors, and laid upon a dunghil all full of Ulcers from head to foot, abandon'd by his Wife, by all his Friends, by his Servants, and even by those friends who made up their fortunes under him, and for whom he had as great a kindness, as a Father could have for his Children.

But alas ! to see Friends and Favourites so much estrang'd, and so ungrateful to their chief Benefactors is no novelty, 'tis of as ancient a date as is, in a manner, the Creation of the World ; was not *Cain* so ungrateful and treacherous to his Brother *Abel*, as to invite him into the Fields under the notion of kindness, but really, and with an absolute design to murder him, as it fell out, for being jealous of his prosperity, and of his
being

being more in my favour than himself, he
 made an end of his life in that very place,
 where *Abel* thought to meet with his pleasure,
 And was not this same *Cain* murth'rd by
 his own Grandchild *Lamech*, to let all people
 know that such treacherous proceedings will
 have their due punishment at last, and that
 they shall be chastis'd in the same manner as
 they have offended me. If the ingratitude of
 Brothers and Friends be so displeasing to me
 as to deserve my indignation and wrath in so
 high a measure, what severe punishment must
 Children expect that are ungrateful, and cru-
 ell to their Parents. Read in the book of *Ge-*
nesis what afflictions were heap'd upon *Cham*
 for being so ungrateful to *Noah* the Just, who
 was his Father; and the Saviour of all man-
 kinde too, After the Deluge was over; he
 planted a Vineyard, and he drank of the
 Wine to that Excess that he lay uncover'd
 within his Tent, and when this *Cham* his
 younger Son beheld his nakedness, he laugh'd,
 & ridicul'd the good old Man; who no sooner
 was awake (and discerning what *Cham* had
 done) but was extreamly mov'd, and in the
 bitterness of his heart, he gave him his male-
 diction, which fell soon after upon him, and
 continu'd successively to his whole generation.

Abolom came to be so great a Monster to his
 Father; that he rebell'd against him, brought

Septu-
 plum ultio
 dabitur de
 Cain, de
 Lamech,
 vero sep-
 tages
 septies. *Gen*
 4, 24.
 Per quæ
 quis peccat
 per hæc &
 punietur.
 St. Amb.
 Maledi-
 ctus Cha-
 naan ser-
 vus servo-
 rum erit
 fratribus
 suis. *Gen*
 9. 25.

the greatest part of the Nation into his faction, and march'd towards him with a resolution to deprive him both of his Life and Scepter ; what a deplorable condition was the Father brought to, when he saw his own dearly beloved Son, and all his subjects in arms against him : Himself left alone with a few Friends that stood by him, banish'd from his Palace, revil'd by his Subjects, call'd a thousand Rogues, Stones flung at his head. Shall this affliction from a Son to so good a Father, remain without punishment ? no,

Tulit Joab
tres lance-
as in manu
sua, & in-
fixit eas in
corde Ab-
solom.
2 Reg. 18.
14.
Three lan-
ces for the
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times he
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the Nation

Absolon's heart shall be pierc'd through with as many lances as he created disturbances in the Kingdom, and sorrow to his Father ; and this punishment shall be perform'd by the dearest of all his friends, which of necessity must be an extream addition to his great misfortune. *Augustus* was a most gracious Prince when he had the power in his own hand ; and so careful of the welfare of his Subjects, that they had, no less, then reason, to think themselves most happy under his Government, for he kept them in peace with all the World, so that they could trade both far and near without any fear of being molested, or their Ships in danger of being taken by any Enemy, in their voyages abroad, or coming home ; he gave them as much of their Liberty as they could reasonably expect, and as much free-
dom,

dom, and Priviledge as their hearts could desire, but they (ungrateful Wretches) kick'd at all his kindeness, and resolv'd inhumanely to rebell against him ; and who must be the chief head of their Faction, but *Cinna*, a man so much indebted to *Augustus* for his manifold favours conferr'd upon him, and above all other kindneses, for giving him his life, which he had before forfeited upon such another wicked action : The design was laid, and order'd that *Cinna* with two more of his Confederates should invite *Augustus* into his Chariot, and when he was therein, to deliver him unto his mortal Enemies, or murther him in the very place, If he had made any resistance : but another circumstance which does aggravate his ingratitude to the highest pitch, is, that when he had one hand extended to subscribe unto this horrid Plot against his life, he had another ready to receive more of his favours, for at the same time *Augustus* made him a Consul, which was an honour (as he confess'd himself) he durst not so much as desire. What shall I say of the monstrous ingratitude of *Brutus* against so good a friend, and Father too, as *Julius Caesar* was to him, for he was not only content to heap honours and dignities upon him, but did adopt him for his own Son, and Heir apparent to all his worldly wealth, this so extraordinary a kindness

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ness should move the heart even of the greatest of Tyrants to lay down his life in defence of so good a friend, yet it was not able to mollify the stony heart of *Brutus*, for he was the very first that approach'd him with his naked dagger to give him his mortal wound in the very Senate-house. These and several other such miscariages tarnish'd the Lustre of their glorious actions, and forc'd me to remove their Empire into another Nation, which is already come to be as treacherous & ungrateful, in a manner to me as the *Romans* have been one to another; for I see they have combin'd with my Enemies to afflict and oppress my Members upon Earth, and lessen the beauty and immunity of my Church-militant: These are crimes far exceeding the falshood, and treachery of the *Romans*, because they were Heathens, without any knowledge of my infinite Attributes, of my Supreme Majesty, of my omnipotent power, and also were depriv'd of the light of grace, which are the eminent favours I have imparted to them; but I see they turn them all to the wrong use; which certainly will rise in Judgment against them in the dreadful day of my visitation. But alas! Interest is the only friendship of the World; and where it is not to be had, there's no favour, no, nor common civility to be shown. O Ungrateful World!

Woe

Woe is he that will settle his affections upon thee after all these convincing Presidents of thy most horrid baseness. Now, Man ! let me hear thee discourse of its falshood, and vanities : and give me an account of what my Doctors and able Divines say of it.

M A N.

O Most Gracious Saviour ! thou hast thoroughly convinc'd me of the falshood and vanities of the World, and hast said as much of its transitory pleasures as is able to breed in the hearts of all men an everlasting abhorrence of them, but because thou desirest to hear what the Doctors, and the able Divines of thy Church speak of 'em, I will begin to relate thy beloved Disciples opinion of them ; he tells me in the first place, that 1 *Joan.* 2.
10, 11. &c. whosoever hates his Brother is in Darkness, and walks in darkness, and knows not whether he goes, because that darkness has blinded his eyes ; and this I think is sufficient to restrain the malice, hatred, and mortal animosities, which Christians have one against another : In the second place, he earnestly intreats us all not to love the World, neither the things that are in great esteem with the World, and the reason he gives for it, is, that if any love the world, or its allurements, the

love of thy Celestial Father is not in his heart; for all that is in the World, is the Lust of the flesh, the lust of the eyes, and the pride of life, with their attendants, and several branches, which thy Father hates mortally, and therefore if We pretend to be of the happy number of his Children, We must be of his minde; and declare by our actions the mortal hatred we bear them; and especially because the World passes away, and the lust thereof; but he that does thy will, (which is the same with that of thy Father) abides for ever.

To begin with the lust of the flesh, I must speak of the pleasures of the Palate, which is one of the most dangerous branches thereof; for it deals with us like the *Egyptian* Thieves, that Strangle those they imbrace. I must confess that I am amaz'd to hear of the Luxury of *Nomentanus* and *Apicius*, that entertain'd their very Souls in the Kitchen; they had the choicest musick for their ears, the most diverting spectacles for their eyes; the choicest variety of meats, and drinks for their Palates, and what was all that but a merry madness? 'Tis true they had their delights but not without heavy and anxious thoughts, even in their very enjoyments; besides that, they are follow'd with repentance, and their very frolics are little more then the laugh-

ter of so many people out of their Wits. Their felicities are full of disquiet, and neither sincere, nor well grounded; but they have need of one pleasure to support another. and of new prayers to forgive the errors of their former. Their life must needs be wretched, that get with great pains, what they keep with greater. One diversion overtakes another: hope excites hope: Ambition begets ambition; so that they only change the matter of their miseries, without feeling any end of them, and shall never be without prosperous, or unhappy causes of disquiet. What if a body might have all the pleasures in the world for the asking? who would so much unman himself, as by accepting of them, to desert his Soul, and become a perpetual Slave to his Senses? Those false and miserable Palates that Judge of meats by the price and difficulty, not by the healthfulness, and tast, they vomit, that they may eat, and they eat that they may fetch it up again. They cross the Seas for rarities, and when they have swallow'd them, they will not so much as give them leave to digest.

But what was the end of that *Apicius*? of that corrupter of youth, and plague of the Age he liv'd in? after he had spent a prodigious fortune upon his belly, he poyson'd himself for fear of starving, when he had

250000. Crowns in his Coffers ; which may serve to shew us, that it is the minde, and not the Summ that makes any man rich. But why do I call that poison, which was the wholesomest draught of his life ? his dayly gluttony was poison rather ; both to himself and others. His ostentation of it was intollerable ; and so was the infinite pains he took to mislead others by his example, who went fast enough of themselves without driving.

It is indeed a horrid shame for a reasonable man to place his felicity in those entertainments, and appetites that are stronger in Brutes. Do not Beasts eat with a far better stomach ? have they not more satisfaction in their Lusts ? and they have not only a quicker relish of their pleasures, but they enjoy them without either scandal or remorse. If sensuality were happiness, Beasts were happier than Men ; but humane felicity is lodg'd in the Soul, not in the Flesh. They that deliver themselves up to Luxury, are still either tormented with too little, or glutted with too much ; and equally miserable, by being either deserted, or overwhelm'd : They are like men in a dangerous Sea ; one while cast dry upon a Rock, and another while swallow'd up in a whirl-pool ; and all this from the mistake of not distinguishing good from evil. The Huntsman that with much labour,

bour, and hazard takes a wild beast, runs as
 great a risque afterwards in the keeping of
 him ; for many times he tears out the throat
 of his Master ; and 'tis the same thing with
 inordinate pleasures ; the more in number,
 and the greater they are, the more general
 and absolute a Slave is the Servant of them.
 Let Mortals say what they will of him, and
 let the common People pronounce him as
 happy as they please, he pays his liberty for
 his delights, and sells himself for what he
 buys. But who must be the Purchaser ? Who ?
 but the Devil that plays the Host in this *Amos 1.*
 world, and will serve them at an inch with *Tob. 2.*
 what delights or pleasures they desire, but
 will be sure to write up all in his black book,
 and take an exact account thereof at the day of
 their death, then he will not fail to bring in
 the whole reckoning, and charge them with
 all ; their mirth shall be then chang'd into
 mourning and lamentation, and if they be
 not able to make atonement, and discharge
 their accounts, they shall hear, to their eter-
 nal sorrow, this thy dreadful Sentence, look
 how much they have taken of their delights,
 so much torment do you lay upon them. *Quantum in deliciis fuit, tantum date illi tormentum.*

A wise and discreet Traveller, when he
 comes into an Inn, tho' his Host should set
 before him most rare and delicate meats, to
 banquet at his pleasure ; yet he will forbear,
 and

and restrain his appetite meerly in consideration of the price, and of the journey he has to go ; and takes nothing but so much as he knows well how to discharge the next morning at his departure ; on the contrary a fool will lay hands on every delicate bit that is presented to his sight, he will act the Prince for a night or two : but next day when it comes to be discharg'd, he is sorry for what he had done, and would wish he had liv'd only upon bread and water, rather then be put to that vexation and disgrace too, as to part with all his mony for his belly. The custom of thy Church O Lord, is to fast the eve of every great feast, and then to recreate their Spirits the next day, which is the Festival it self. This represents very well the abstinent life of thy good Servants in this World, for which they deserve to be nobly treated, and made much of in the World to come : but the custome of this World is quite opposite, for they will eat and drink merrily, let the Host bring in what reckoning he will ; but when payment is demanded, and that they can't get off without the Sum laid in his hand, O then all their mirth is forgot, and as much ashamed they are at their laughing and ranting, as is a dog when his tail is cut off. This is the character that Holy Scripture gives of the pleasures of the World ; laughter shall be mingl'd

Risus dolore miscbitur, & extrema gaudii luctus occupat. Fro. 14

mingl'd with sorrow, and mourning shall
 come at the latter end of mirth. It is for this
 very reason that the Wise holds it better to
 go to the house of sorrow, then to the house
 of feasting: and the cause why, is, that where
 sadness appears, there the heart of the wise
 man is lodg'd: but where mirth is, there is
 the heart of fools; and for conclusion, he gives
 me this wholesome document, happy is the
 man that is always fearful, which is the same
 thing that the Holy Ghost recommends to e-
 very man; to walk carefully and upright
 with God, thinking upon his commandments,
 how we keep and observe them; how we re-
 sist temptations, how we mortify our flesh,
 how we bestow our time, talents, and riches
 which he was pleas'd to lend us; how we la-
 bour to make up a plentiful harvest of good
 works for the obtaining of Heaven, what ac-
 count we could give him, if he had summon'd
 us at this very moment to appear before him.
 O that, We were so happy as to make of these
 good thoughts our frequent meditation, I am
 certain We should have no time to spend in
 the idle pleasures and pastimes of this World,
 but alas! our grand misfortune is, that we
 never trouble our brains with 'em, we will
 rather think of what our Kitchens can afford.
 To see what a number of Cooks, what a va-
 riety of meats a noble-man will have, 'tis to
 be

Melius est
 ire ad do-
 mum lu-
 ctus, quam
 ad do-
 mum con-
 vivit. *Ecc. 7*
 Ubi tristi-
 tia ibi cor
 sapientis
 & ubi gau-
 dium ibi
 cor stulto-
 rum. *Pr. 28*
 Beatus ho-
 mo qui
 semper est
 panidus.
Ibid.

be wonder'd that so much provision should be made for one belly, and that so many people should be employ'd to bring up the Luxury of all tastes in one dish, which is rather like a vomit then a soup ; but they have their punishment even in this World, for from their compound dishes, arise compounded diseases, which require compound Medicines. 'Tis the same thing with their mind, that it is with their Tables ; simple vices are curable by simple Counsels, but a general dissolution of manners is hardly overcome : They are overrun with a publick, as well as with a private madness. The Physicians of old understood little more then the vertue of some herbs to stop blood, or heal a wound, and their firm and healthy bodys needed little more, before they were corrupted with Luxury and pleasure : And when it once came to that, their business was not to lay hunger, but to provoke it, by a thousand inventions, and sauces. That which was aliment to a craving Stomach, is become a burthen to a full one. So that Luxury may be look'd upon as the offspring of all their diseases, as paleness in the face, trembling over all their body, a weakness in all their joynts, their bellys stretch'd, a suffusion of choler ; the torpor of the nerves ; and a palpitation of the heart, megrims, torments of the eyes, and



Multa flagella peccatoris.
Psa. 31. 10.

and ears, headach, Gout, Scurvy, several kinde of Feavours, and putrid Ulcers: with many other diseases, that are but the just punishment of Luxury.

What shall I say of drunkenness, which is a voluntary madness; it emboldens men to act all kinde of mischief; it both irritates wickedness, and discovers the same; was it not in his drunken fit that *Alexander* took the life of *Clitus* upon the point of his Sword, tho' he was the dearest of his Friends, and the chief of his Favourits? It makes them that are insolent, prouder, and those that are cruel by nature put on the fierceness of an angered Bear; it takes away all shame. He that is peevish breaks out presently into ill words, and blows too, and values not to strike even his Wife and Children. A drunken mans tongue trips, his head runs round, he staggers in his pace, but the next morning he will certainly meet with those diseases which usually follow this vice. How many publick mischiefs it has done, how many warlike nations, and strong Cities, that have stood invincible to several attaqucs, and Seiges, has drunkenness overcome? how many great Armys has it defeated. Did not the drunkenness of *Holofernes* bring a total destruction upon the *Assyrians*, and at the same time an exceeding joy to the people of *Israel*, when they

Ecce caput Holofernis, qui in contemptu superbie suae Deum Israel contempsit, & tibi interitum minabatur. *Judith.* 13.28

they beheld his head cut off by the hands of a Woman which was of a masculin courage. Yet we may see many in the World that hold it to be a peice of gallantry to drink the company dead ? a magnificent Virtue indeed, to swallow more wine then the rest, and yet at last to be out-done by a hog's head.

But there's yet another peice of gallantry, that is as brutish as th'other, and what is that ? 'tis to invert the offices of day, and night : as if their eyes were only given them to make use of in the dark : Is it day, they will cry, O then 'tis time to go to bed. Is it night ? why then 'tis time for us to rise. They will Sup in the morning, and Dine at midnight. *In fine*, I must conclude that they are the most miserable of all mortals, that deliver themselves up to their palates, or to their Lusts : For the pleasure is short, and the end of it is either eternall shame, or a speedy, and hearty Repentance.

What shall I say of vain-glory, which is a disordinate desire to be well thought of, to be in the esteem of the World, receive the applause, and good word of all people, to be prais'd and glorifi'd of Men ; this indeed is a great vanity, yet, 'tis the common distemper of all men, and creeps into the breasts, even of the most religious among them ; had I seen a man run up and down the streets
afret

After a feather, which is toss'd to and fro with the winde, certainly I would imagine him to be either a perfect fool, or a little maddish, I can have no better opinion of a man that is carried away with the wavering blast of several months, for as this man might weary himself out before he got the thing which he so earnestly follow'd, and when he had it, it is at best but a feather, so a vain-glorious man may labour a long time, before he attain to his aim, which is a popular applause, and when he has it, it's not worth to him a pins head, being but the breath of a few mens mouths, that does alter upon every light occasion, and now makes him great, now little, now good, now bad, and at another time nothing at all.

O Lord ! thou art a sufficient Evidence to prove this truth, for thou hast been toss'd to and fro in the opinion of men ; some have said that thou wert a *Samaritan*, and had a Devil in thee ; others, that thou couldst not be a Prophet, no, nor a man sent from God, being thou didst not keep the Sabbath-day, others, to the contrary, alledging that if thou hadst not thy commission from above, thou couldst not work so many and such stupendious Miracles ; so that there was a strange division among them upon the whole matter : *In fine*, the conclusion of the dispute is a main argument

Matth. 27.

Joan. 8.

Joan. 9.

Matth. 21.

Mar. 27.

Luc. 23.

argument of the Worlds vanity, for upon *Palm-Sunday* they receiv'd thee into *Jerusalem* with the Solemnity of *Hosanna*, casting green branches, and even their apparel under thy feet; but on Thursday and Friday following, they all cry'd out *Crucifie* against thee, and preferr'd the life of a *Barrabas*, of a wicked Murderer, before that of a pure, Spotless, and most innocent Lamb, who came to wash off our sinful spots with the effusion of his most precious blood.

Intelligite
hæc inspi-
centes in
populo &
stulti ali-
quando sa-
pire. Psa.
94-8.

Understand this ye brutish among the People; and ye fools, when will ye be wise to consider, if they dealt thus with the Saviour of the World, who was the holiest that ever trod upon the Earth, and wrought more miracles then all the books of the World are able to contain, which in all reason might have purchas'd him a glorious Name, Fame, and Honour among the people; why will you over-labour and toil your selves for an unsettled blast of vain-glory? Why do you cast your labours into the winde of mens mouths? Why do yon place your Riches in the lips of wavering and unstable men, where every Flatterer may rob you of them, have you no surer Coffer to lock them up in? *St. Paul* was of another minde when he said, I esteem it little to be judg'd of you, or of the day of man. And he had a deal of reason; for what cares

Mihi aut-
em pro
minimo
est ut a vo-
bis Judi-
cer, aut ab
humano
die. 1 Cor.
4-3.

he that runs at the Tilt, if the ignorant People that stand by, do give Sentence against him, so the Judges be of his side. Had the blinde man in the road to *Jericho*, depended on the approbation and liking of those that were going by, he had never receiv'd from thee O Lord, the benefit of his sight, for they would not have him to run after thee, no, nor cry out to thee for a cure.

Jesu filii
David mi-
serere mei.
Luc. 18. 38.

If we believe St. *Ambrose*, he will tell us, that a vain man is no better then a wind-mil, for he will run on, if he be prais'd; but if he feels not the gale of a popular applause to blow up his Sails, he is presently daunted, & quite out of heart; no more will the wind-mil grinde nor make any meal, but according as the blast shall hold favourable, & blow into its ribbs: so that I may very well compare him to the *Babylonians*, who with a little sweet musick, were made to adore any thing whatsoever. 'Tis therefore I believe that Holy Scripture says, As Silver is tried in the fire by blowing it, so is a vain man tried in the mouth of him that praises, and the similitude is very true, for as Silver, if it be good, suffers no detriment thereby, but if it be otherwise, it goes off like a shadow, and leaves nothing behinde it but nasty dross; It's even so with a vain man, he is overjoy'd when he is prais'd, but if he hears nothing said to his

Dan. 31.

X

commendation,

commendation, he is heart-sick : How many have we seen put beside themselves with joy of their praises, and afterwards brought down with a contrary winde of contempt, and driven even upon the very borders of despair? how many do we see dayly extoll'd in their Sins, and cry'd up in their wickedness? how many palpable and intollerable flatteries do we hear both us'd, and accepted of dayly, for I see none give it a repulse, as *David* did, Away says he, with this Oil and Ointment of Sinners, let it not come upon my head. We are all created for Heaven, and why should we not rather imitate the Citizens thereof, then those of this World that are so much enamour'd with it's vanities, and so far engag'd in the follies thereof. The Angels and Saints seek for no honour to themselves, but leave all to God, and shall We poor silly wretches desire so ardently to be glorifi'd? for what? is it for our dignities, for our honours, for our vast Estates? These I must confess are great matters in the sight of silly Mortals, they are Jewels of an extraordinary price, and to purchase them, they don't scruple to lay down even their Souls in exchange to the Devil for them; the Christians in *Jewry* were so much enamour'd with them, that they would not confess thee O Lord, in publick, nor make open profession of thy Faith.

Psa. 9.

Joan. II.
Joan. 19.

Faith. This brought an everlasting remorse
 upon *Pilate's* injustice, for tho' he knew thou wert innocent, yet to keep in favour with
 the Jews, and to continue his place under
Cæsar, he condemn'd thee to dy the death
 even of the greatest Malefactours. *Agrippa*
 and *Festus* were convinc'd of th' integrity and
 truth of *St. Paul's* doctrine, yet these Remo-
 ra's diverted them from making profession
 thereof. And does not the same consideration
 withhold Millions of Souls in this corrupt
 Age we live in from embracing the means of
 working their Eternall Salvation? O! says
St. Paul to such silly Souls, be you not Chil-
 dren in understanding; and why? because it
 is usual with children to set a far greater va-
 lue upon a painted table, then upon a precious
 jewel; what are all the honours, dignities,
 and treasures of this world but painted stuff,
 acquir'd with a deal of labour, preserv'd
 with abundance of fear and care, and lost with
 as much grief and sorrow. I remember in my
 own days, that *Monsieur Fouquet*, the greatest
 Favourite the King of *France* had, was invest-
 ed with the chiefest honours and dignities
 that a subject could pretend to, and his heart
 was so swel'd up with Pride, that he choos'd
 for a motto, *Quo non Ascendam*, but I remem-
 ber also that all his ambition and glory va-
 nish'd in one night, for the King being in-
 form'd

Act. 26.

Nolite
 esse Pueri
 sensibus.
 1 Cor. 14.

form'd of his design to make himself absolute Master of the *Isle of Rae*, seiz'd upon his earthly substance both at home and abroad, and condemn'd his Person to a Prison during his life, whereupon this Jest was made of him, and writ under his Coat of Arms, *Quo non descendam*; for certainly it was a prodigious toss, to be thrown down from the height of prosperity, to the depth of Adversity, and in one night.

Now let us consider any state or dignity that we most affect, and reason thus, many have already mounted up so high, but they were forc'd to descend again, by the appointment either of Death or of Fortune, and which was the greater, either the joy of getting, or the sorrow in loosing it? where are now all those Emperours, those Kings, those Princes, those Popes and Prelates, who rejoyc'd so much in their days at their own advancement? There's not a word of them now, they are clear out of mens memory, & long since rotten in their graves. Now every mecanick fellow may boldly walk over their heads, whose faces heretofore might not be seen without a ticket for admittance into their inner chamber of Presence, and what does their dignities avail them now, only that they are the more taken notice of in Hell (if they be gone down so low) and the far more tormented

Potentes
potenter
tormenta
patientur.
Sap. 6. 7.

mented by the Devils.

I can't better compare the vanity of this World, then to a mans own shaddow, which the more he runs after, the more it flies from him; but if he flies from it, it will approach him; the only way to catch it, is to fall down on the ground upon it. So We see that those who gap'd after honour in this World, are now so far from having any honour exhibit- ed to their Persons, that their very memory is clear out of date; whereas those who have most fled from it, and have debas'd them- selves to the very lowest degree of mankinde through an excess of humility; are now the most honour'd, even by those that were their enemies in this life. *St. Paul* made no more of the World and of all its honours and trea- sures, then of common dung, and who is more honour'd now then he, even in this World? who is more commended, and re- member'd in this life, then he, and all others that have follow'd his examples. We may con- clude by this what a main folly it is to have so great an estimate for worldly honours, as to endanger our Souls in the vain and foolish pursuit of them. There are several other va- nitys in the World, which do entangle the poor Children of *Adam*, in a thousand follies, which are so many baits the Devil flings a- mong them to draw their Souls into his most

*Omnia
arbitror
ut stercora
ut Chri-
stum luci-
faciam.
Phil. 3. 8.*

dark and dreadful Dominion. Some will value themselves upon the antiquity of their Family's, some upon their Wiidome, others upon their beauty and rich apparel, O Most gracious Saviour thou hast copiously instructed me hitherto in all matters relating to my Salvation, as far as I have propos'd, I hope thou wilt be mercifully pleas'd to let me hear thy sentiments touching the premises, and how dangerous it is to hanker after such toys, and amusements of Children.

S A V I O U R.

O Man ! If mortals could trace their descents, they should finde all Slaves to come from Princes, and all Princes from Slaves, and therefore I think they are not their crafts-master, when they murmur against nature, and fortune, as if 'twere their unkindness that makes them inconsiderable in the World, when it is only by their own weakness that they make themselves so: for it is virtue, not pedigree that renders a man either valuable, or happy. It was never heard that I did either reject, or choose any man for his quality, contrariwise, to confound this vanity, when I came down from my Heavenly Father's Pallace upon Earth, to become man for the Redemption of mankind;

kinde; I call'd my self by the name of the Marth. 8.
 Son of man, and chose to be born of a poor 20. 24. 26.
 Virgin, for, otherwise I was no Son of man;
 and to debase my self the more, I went un- Joan. 10.
 der the notion of a Shepherd, and was call'd
 so too, which is a name of contempt in the
 World. Moreover when I was to constitute 1 Reg. 9.
 the first King in *Israel*, I did not seek for one 1 Reg. 26.
 of the most ancient blood, but fixt upon *Saul*,
 who was absolutely of the most contemptable,
 and basest Tribe of the *Jews*; and after him
 I selected *David*, who was a Shepherd too,
 and the poorest of all his Brethren. And when Match. 4.
 I came into the World as aforesaid, with a
 design to reform it, and spread my Doctrine
 over all its Dominions, I did not pitch upon
 the noblest men to give them my commission,
 and make them my Patentees, to bring that
 work to perfection; but even upon the poor-
 est, and simplest, and those too, that had their
 livelihood only by fishing, I made my Apo-
 stles, and Princes of all the Earth, thereby
 to confound the foolish vanity of this World,
 that makes so great and estimable, the pree-
 minence of a little flesh and blood in this life,
 where there's no merit or virtue to be found.
 'Tis certain the original of all mankind was
 the same, and, it is only a virtuous life, and
 a clear conscience, that makes any man no-
 ble; for that derives even from Heaven it
 self, 27, 28.

self, which is so bountiful as to cast those favours, and blessings, even upon the very Heathens, when they give their concurrence to receive them; for *Socrates* was no Patrician born, no more was *Cleanthes*, tho' he came to that dignity from that low and contemptible Station of an under-Gardiner; neither did *Plato* attain to that great dignity, wherein the World had seen him, by his birth, but by his goodness. 'Tis most certain also, that the beginning of the Nobility of this Age, as well as of all other past Centurys, had nothing before it: so that of all their Ancestours, some were splendid, others sordid, as it happen'd, thou mayst very well Judge by *David*, and his Brethren, what their Fathers condition was, that could afford his Sons no higher fortune, then to be private Sentinels in *Sauls* Army, and of *Sauls* Father too, by his sending him with a peice of bread in his pocket to seek, both far and near, for his stray'd Asses: Look upon the Nobility of this present Age, and read the memorials of their Extraction, thou shalt finde some good, some bad, some virtuous, and some godly, some in an eminent, and others in a very low condition; nor is it any more to their honour, the glory of their Predecessours, then it is to their shame, the wickedness of their Posterity. They are all compos'd of the same element

element, and therefore they should not value
 themselves upon their Nobility of blood, as
 if they were not all of them equal, when their
 primitive Progenitour is unknown, and that
 they can carry it no farther, the Herald pro-
 vides some *Hero* to supply the place of an il-
 lustrious Original; & there's the rise of Arms,
 and Families. O, what a grand folly it is to
 spend ones life in pursuit of a title, that serves
 only when he dies to furnish out an Epitaph;
 yet Nobility of flesh and blood is a most pre-
 cious pearl in the eye of the World, and in-
 deed it is to be highly esteem'd, when it is
 joyn'd with virtue, and accompani'd with
 the fear and love of God; They are the men
 whom I esteem most in the World, and have Job 1.8.
 so great a veneration for them, that I call them
 my own Servants, as also the glory and re-
 nown of my whole Flock, as thou mayst see
 by the commendations I gave of *Job* to the
 mortal Enemy of all mankind, when he came
 to give me an account of his travels, and of
 his walking up and down the World; hast
 thou consider'd (said I to him) my Servant
Job, that there's none like him on Earth;
 he is a true Noble-man indeed, for he is a
 perfect and upright man, one that fears God,
 and eschews evil; a man that (were he strip
 of all his means, of all his Children, of his
 health, and all his earthly wealth, reduc'd to
 ly

ly upon a dunghil) will be notwithstanding loyal, and obedient to my commands.

Machab. 2. *Mattathias* was no less a Nobleman, for tho' *Antiochus* had depriv'd him of all his great Estate, and issu'd out his warrants to take him, and put him to death, unless he had ador'd his Idols, and offer'd them Sacrifice; yet he made an open, and publick protestation that he, his Children, and his Brethren would never obey so wicked an order, and so contrary to the law of his Forefathers, adding, that it was neither profitable nor honourable to his Noble Family, to relinquish the law and righteousness of God, to fulfill the will and command of a frail, mortal and sinfull man, tho' he were even a King. *Eleazar*

Machab. 2. *was* a Nobleman of great Age, but of a far greater courage and of a comely aspect, was sentenc'd to dy unless he had comply'd with the same Kings Proclamation, to eat Pork, which was forbidden them by the law; answer'd, that he would rather choose a glorious death, then an odious & sinful life: whereupon his neighbours and friends out of a natural compassion; would fain perswade him to eat whatsoever he had a fancy to, and that they would tell the King of his compliance with his command; but he considering the eminent dignity of his old Age, and of his ancient extraction, answer'd, no, the Lord forbid

forbid that *Eleazarus* now ninety years old
 should dissemble, and give that great occasi-
 on of Scandal to young folks, for tho' I should
 save my life by that sinful means, yet I can't
 escape the hands of the Almighty, either dead,
 or alive. By what is said, thou mayst conclude
 that where true Nobility is, there virtue
 must be lodg'd, which is the only ornament
 that can make them grateful to me, and give
 them a true title to a glorious Crown in Hea-
 ven; but where this is wanting, Nobility is
 in it self; and in my sight, a meer trifle, and
 perfect vanity; he can only brag that he is
 of the same substance with the rest of mortals,
 and say unto rottenness, thou art my Father,
 and unto worms you are my Mother and Si-
 sters. He that will behold the Nobility of his
 Ancestors, let him look into their graves,
 there he shall finde the truth of what *Job*
 speaks. True nobility was never begun other-
 wise then by virtue; and therefore as it is a
 testimony of valour and virtue in the Prede-
 cessours; so ought it to be a forceable induce-
 ment to the same in the Successours. And who-
 ever holds the rank and name thereof by de-
 scent only, without the Substance of virtue,
 is altogether an Alien to his Ancestours, being
 he can produce nothing of their merits, and
 has nothing to shew for his extraction, but
 an old peice of parchment, these are the men

Pistredini-
 dixi, pater
 meus es tu
 mater mea
 & soror
 mea vermi-
 bus. *Job 6.*

I speak

I speak of by my Prophet ; They are made abominable even as the things which they love, their glory is from their birth, from the belly, and from their conception only, that is to say, they brag and glory of their Ancestours, Progenitors, and Noble birth, whereas, having no virtue answerable to their extraction, but following their sensual appetites, and bestowing their affections upon wicked and abominable delights, they are made in like manner abominable as well to me, as to all honest and Godly men. And in my judgement, it is a most foolish vanity in such persons to beg credit of dead men, that deserve none themselves ; to seek for old titles of honour from their Ancestours, they being themselves utterly incapable of any, by reason of their base manners, and rustical behaviour.

As for the Wisdom of the world, alas ! 'tis but meer folly with me, as thou mayst conceive by what I repli'd to the most wise and the most learned men of *Israel*, who were in doubt of my Resurrection ; O Fools and slow of heart to believe all that the Prophets have spoken. *Solomon* was absolutely the wisest man that ever appear'd upon Earth, yet he owns himself to be more brutish then any man, nay he complains that he has not even the understanding of a man, and I really believe him, for had he any understanding at all, he would

Luk. 24. 25
Stultissimus sum
virorum
& sapientia hominum non est mecum
Prov. 30. 2.

Ecc. 1. 12.

not

not act the Fool to that desperate degree of madness, as to give his Soul to the Devil for a transitory and brutish pleasure; hear how he speaks of himself, I was King over all *Israel*, in *Jerusalem*, and turn'd my self to behold Wisdom, and errors, and folly, but what is man that he should pretend to strive with his King, and Creatour too, whose wisdom excells my folly, as far as light excells darkness. The Worlds wisdom is laugh'd at by my Prophet, where he says, surely the Princes of *Zoan* are all Fools, the counsel of the wise Councillor of *Pharoah* is become brutish: how say ye unto *Pharoah*, I am the Son of the wise, the Son of ancient Kings? where are they now, where are thy wise men? and let them tell thee now, and let them know what the Lord of Hosts has purposed against *Egipt*. The Princes of *Zoan* are become Fools indeed, the Princes of *Noph* are deceiv'd, they have also seduc'd *Egipt*, even they that are the stay of the Tribes thereof. Isa. 19. 11.

My great Apostle, and Vessel of election gives an excellent description of the World's folly, where he says, the preaching of the Cross is to them that perish, foolishness; 1 Cor. 1. 18, 19, 20. but unto us which are sav'd, it is the power of God. For it is written, I will destroy the Wisdom of the Wise, and will bring to nothing the understanding of the prudent. Where

Where is the Wise? where is the Scribe? Where is the Disputer of this World? has not God made foolish the wisdom of this World? for after that, in the wisdom of God, the World by wisdom knew not God, it pleas'd God by the foolishness of preaching to save them that believe. For the *Jews* require a sign, and the *Greeks* seek after wisdom: But We preach Christ crucifi'd, unto the *Jews* a stumbling-block, and unto the *Greeks* foolishness, but unto them which are called both *Jews* and *Greeks*, Christ, the power and wisdom of God. Because the foolishness of God is wiser then men, and the weakness of God is stronger then Men; For ye see your calling, Brethren, how that not many wise men after the flesh, not many mighty, not many noble are call'd. But God has chosen the foolish things of this world, to confound the wise, and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despis'd, has God chosen, yea and things which are not, to bring to nought things that are; that no flesh should glory in his presence.

If the Wisdom of the World be so great a folly with me, as St. *Paul* says, is it not an intollerable vanity to delight and boast in it, so much as men do, and to value themselves more upon it, then upon my wisdom, which
was

was that of my Saints. 'Tis a wonderful thing
 to see how contrary my Judgment is to that
 of Man ; some will thrust themselves into an
 Ecclesiastical State, & will conceit themselves
 to be most fit to do the Service of God, be-
 cause they have the repute of Wise men in the
 World, but St. *Paul* will let them understand
 that it is not usual with me to choose many
 Wise men according to the flesh ; He will tell
 them also that it is not every worldly wise
 man that makes a wise Christian ; no says he,
 but if any man seem wise among you, let him
 become a fool to the end he may be made wise.
 Vain therefore, and of no account is the wis-
 dom of the world, unless it be subordinate,
 and subject to that of God. And whosoever,
 (let him be never so wise in his own judg-
 ment) will condemn those that have no e-
 steem for the world, and are resolv'd to de-
 sert it, and slight all its allurements, to serve
 me : his wisdom herein is a main folly, and
 his prudence meer vanity, as he will himself
 confess one day, when he shall come to cry
 with those, who were also wise in this world,
 but are now silly wretches in the other. We
 senseless and foolish worldly wise men did e-
 steeem the life of Saints to be a perfect mad-
 ness ; but now our eyes are open'd to see that
 they were the wise men indeed, and We the
 only fools.

Non multi
 sapientes
 secundum
 carnem.
 1 Cor. 1.

Stultus fi-
 at ut sit
 sapiens.
 1 Cor. 3. 8.

Nos insen-
 sati vitam
 illorum
 aestimaba-
 mus insa-
 niam, &c.
 Sap. 5.

I can

Prov. 31.

I can say no less of corporal Beauty, for it is vain, and the grace of a fair countenance is deceivable. 'Tis the fatal cause of the loss and utter destruction of many Millions of Souls; it was the vain complacency that *Lucifer* took in his fading beauty, which gave him that irrecoverable overthrow from the height of Heaven to the bottomless pit of Hell; hear how my Prophet speaks to him;

Isa. 14. 12.

how art thou fallen from Heaven, O *Lucifer*, Sun of the morning! How art thou cast down to the ground, which didst weaken the Nations? for thou hast said in thine heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God: I will sit also upon the Mount of the Congregation, in the sides of the North. I will ascend above the height of the Clouds, I will be like the most High. Yet thou shalt be brought down to Hell, to the sides of the Pit. They that see thee, shall narrowly look upon thee, and consider thee, saying, is this the Angel of light far surpassing that of the Stars whose beauty did exceed that of all other Angels, but alas! it is now chang'd into deformity far greater then that of all the Devils in Hell. This gave occasion of *David's* most humble request to me, turn away my eyes, O Lord, that they behold not vanity. 'Tis a singular vanity indeed, which is both dangerous and deceitful. O! had men
tals

not duly consider'd what infinite ruines and
 destructions beauty has caus'd in the World,
 they would be altogether of *David's* mind,
 and fly from it as from the aspect of a most
 poisonous Serpent. Was it not the beauty of
 the fair *Helena* that laid the famous *Troy* in
 ashes, and put the pious *Eneas* to the strait of
 carrying his old Father *Anchises* upon his
 shoulders through the flames; did not the most
 valiant Champions of their Age, *Hector*, and
Achilles dy upon the same account; were not
 all the Inhabitants of that unfortunate City,
 Men, Women, and Children kill'd, and most
 barbarously cut in peices by the *Grecians*, to
 take a full revenge for the affront which *Laris*
 had done to their King; by taking his Queen
 away? I might have produc'd as many Preli-
 ments of this nature; as would be sufficient
 to fill a larger volume then this; but, for bre-
 vities sake, I will only lay down before thee,
 this single consideration; how many Souls
 are dayly hurri'd headlong to Hell for doting
 upon this fading and deceitful Beauty, how
 many challenges, and Duels, how many Jeal-
 ousies, and private animosities, how many
 Strifes, and great uprores about this, and that
 other beauty? and all this noise is but for a
 painted Snake, (so the holy Fathers call it)
 which is fair without, and inwardly reple-
 nish'd with mortal poison; add to this the
 remedy,

Psa. 4.
 Psa. 118.
 Favus di-
 stillans la-
 biam ere-
 cricis, ne
 attendas
 fallaciae
 ejus, longe
 fac a mu-
 liere viam
 tuam & ne
 appropin-
 ques fori-
 bus domus
 ejus.
 Novissima
 autem illi-
 us amara
 sunt quasi
 absynthi-
 um, & ac-
 cura quasi
 gladius
 biceps. &c.
 Pr. 5.3.4.8.

remedy which a most learn'd Doctour prescribes against the temptation of a beautiful Woman, consider says he, what foul dross lyes under that fair Skin ; for when the fairest face in the world is either scratch'd, or scar'd, it will be rather a subject of contempt then of any love. An Ague of some four or five days will bring a great alteration upon the fairest beauty, but half an hours absence of the Soul from the body will make the loveliest face that ever was a most hideous and frightful sight to be look'd upon ; *Issabella Clara* was the rarest beauty of her Age, but when she dy'd, and was in her coffin but two days, one of the Grandees of *Spain* that esteem'd very much her beauty when living, desir'd to have a prospect of her face, which was then the ugliest that ever man could behold, all cover'd with worms, and two ill-shap'd ones starting out of her eyes ; this indeed made the good Nobleman with no less horreur, then admiration to utter these words, *hac ne est illa Issabella Clara* ; is this that fair *Issabella* ; whose resplendent beauty had ravish'd the hearts, and dazl'd the eyes of all her beholders, adieu then to the World, and all its vanities ; this was a Christian Resolution, and worthy to be taken notice of by all those who bestow so much labour in procuring, or preserving their corporal beauty, as tho' all their happiness

happiness consisted therein; nay, many are detain'd even by that only consideration from taking a resolution to serve me, so that this precious Jewel (as they call it) is a great obstacle to their Salvation, as it is often the fatal Subject of many a poor creatures eternal damnation.

But the basest of all Prostitutes are those that dedicate themselves wholly to the extravagance of Embroiderys, rich Apparel, Paint, Wash, Patches, perfumes, Tire-women, &c. Gen. 3. They have pass'd even the limits of Nature, for if *Adam* had never fallen, Men, and Women should never have known what belong'd to Apparel; It is only a conveniency devis'd to cover the shame of nakedness, and other infirmities contracted by his dismal overthrow: They are lash'd out into superfluities, insomuch, that it is now adays only for Beggars, and Clowns to content themselves with what is sufficient. Their Luxury makes them Insolent, and mad, They take upon themselves like Princes and Queens, and will fly out for every trifle, as if there were life & death in the case. What a madness is it for a man to lay out an Estate upon a Table, or a Cabinet, a hundred pound for a pair of pendants to his Lady, and a far greater Sum for garments that will neither defend her body, nor her modesty; so thin that one would

make a conscience of swearing, she were not naked. This is the common distemper of all mankind, for they take pride and glory in apparel, which is as much, as if a Begger should glory and take pride in his old clouts that do cover his soles. *St. Paul* seems to be avers'd to this Superfluity of apparel, for, writing to his Disciple *Timothy*, and setting down a Rule whereby Christians should order their lives, he says, if we have wherewithal to cover our selves, let us be content; my very dictates and the holy maxims, with the rare examples which I have left unto all mortals should condemn their nicety, and variety of apparel, for I was pleas'd to be content with one only garment during the whole course of my mortal life, without Shoes, Stockings, or a Hat, nor even a shirt to my back, not for any want, (for I might have had all the most precious ornaments of the World to adorn my body, with one *fiat*,) but it was my pleasure to appear otherwise, to condemn the Worlds vanity. I premitted my Prophet also with a course and austere attire, to demonstrate the abhorrence I had against so great, and so common an abuse; & said plainly that such as are not like my Precursor in their attire, but will go clothed in soft & delicate apparel, are fitter to live in the Courts of earthly Kings, then in my heavenly Pallace. I said

Habentes
autem ali-
menta &
quibus re-
gamur his
contenti
simus.

1 Tim. 6. 8.

Qui molli-
bus vesti-
untur in
domibus
Regum
sunt, Luc. 7
Matt. 23. 11.
Indueba-
tur purpu-
ra & bysso.
Eut. 16. 19

also

also in my description of the rich man damn'd;
that he was apparell'd in purple and Silk;
meaning thereby that this was also a main
step towards his everlasting damnation; even
as to set forth the extraordinary holyness of
my Prophet *Elias*, I said of him, that his
reins were cover'd with haircloth.

Vir pilo-
sus & Zona
pellicea
accinctus
renibus.
4 Reg. 1. 8

It is a thing worthy thy daily admirati-
on to consider how far asunder I & my Saints
are from the humour & behaviour of World-
lings in this very matter. I was the very first
Taylor that ever made up a garment in this
World, and made it for the most noble of all
thy Ancestours in Paradise, but of what did I
make it? was it of cloth of Gold, or Silver,
of cloth thirty, forty shillings the yard, was
it of a most precious and costly silk? no, it
was only of beasts skins; and St. *Paul* a-
vers of the greatest and noblest Saints of the
old Testament that they were cover'd only
with goats skins, and with the hair of Camels.
Does not this condemn the unspeakable vani-
ty of mortals that are so extraordinary curi-
ous, and rich in their apparel, and take so
much pride therein that they must have the
spoil of all the Creatures upon Earth, to co-
ver their backs, and adorn their bodys. From
one they take his wool; from another his skin,
from another his hair and fur, and from o-
thers their very excrements, as the Silk, which

Circui e-
runt in
melotis, in
pellibus
caprinis e-
gentes, an-
gustiati,
afflicti,
quibus
dignus
erat r
du

is nothing else but the excrement of worms! Neither are they content with all these robberies upon Earth; they must ransack the very Sea for Pearls to beautify their necks, and turn up its Sands for precious Stones to adorn their ears. They will enter into the very bowels of the Earth to finde out Gold and Silver, and having borrow'd all these curiosities of other Creatures far more vile then themselves, they are not content to enjoy them in private, but they must shew their finery abroad, and provoke people to look upon them, as if all were of their own Stock. What an idle complacency do they take to see Diamonds Sparkle upon their fingers? and how foolishly are they conceited, to think the lustre thereof come from themselves. When Silver, Gold and Silks do glister on their bodys, they look sumptuously, as if all that beauty came from them. When Cats-dung does smell in their garments they would have People believe that those sweet odours proceed from their own bodys. And thus, (says my Prophet) they spend their lives in vanity without any serious care of their Salvation; nay, they take such great delight in their rich Apparel, and other vanities, that they will bring them to Church too, that men may take the more notice of them, and whilst they are running over a few prayers, their hearts are taken up with

with their fine garments, and their eyes are glanc'd on all sides, as if they were craving the applause, and admiration of the whole Assembly. I hope O man! thou art now convinc'd of the truth of the premises; if thou can'st tell me any more of the World's vanity, let me hear it at large, and thou shalt know what my Judgment will be concerning them.

M A N.

It was a Question among the Heathen Philosophers, whether it is better for a Man to have much, or to have enough, and the ground of their debate was, that he who has much desires more, which shews, that he has not yet enough; but he that has enough, is at rest; and the conclusion was, that he is the richest man that is content with what he has; for why should a man be reputed the less rich, for not having that, for which he shall be banished, for which his very Wife or Son shall poison him: That which gives him security in War, and quiet in Peace; which he possesses without danger, and disposes of without trouble, deserves indeed the name of Riches, which alone can make a man happy in this World: for no man can be poor, that has enough; nor rich, that covets more than

he has. *Alexander*, after all his Conquests complain'd that he wanted more. *World* that desir'd something more, even when he had gotten all : And that which was sufficient for humane nature, was not enough for one man.

I am very apt to believe that money never made any man Rich ; for the more he had, the more he still cover'd. The richest man that ever liv'd is poor in my opinion, and should be so in any reasonable man's judgment. But he that keeps himself to the limits of nature, does neither feel Poverty, nor fear it ; whereas those which the World calls happy, their felicity is a false splendour, that dazzles the eyes of the vulgar, but our rich man is glorious, and happy within himself. There's no ambition in hunger, or thirst : let there be food ; and no matter for the table, the dish, and the Servants ; nor with what meats nature is satisfi'd. Those are the torments of Luxury, that rather stuff the stomach, than fill it : It studys rather to cause an appetite, than to allay it. 'Tis not for us to say, this is not handsome, that's common ; the other offends my eye. Nature provides for health, not delicacy. When the Trumpet sounds a charge, the poor man knows he is not afraid at ; when they cry out fire, his body is all he has to look after ; If he be to take a journey, there's no blocking up of Streets, and throng-

in his passages for a parting complement: a small matter fills his belly, and contents his mind; he lives from hand to mouth, without carking or fearing for to morrow. He that would know the worst of Poverty, let him but compare the looks of the rich, and the poor; and he shall finde the poor man to have the smoother brow, and to be more merry at the heart; or if any trouble befalls him, it passes over like a Cloud, whereas the other, either his good humour is counterfiet, or his melancholly deep, and ulcerated, and the worse because he dares not publickly own his misfortune, but he is forc'd to play the part of a happy man, even with a Cancer in his heart. His felicity is but personated, and if he were but strip'd of his ornaments, he would be contemptible. In buying of a horse, we take off his cloths and his trappings, and examin his shape and body, for fear of being cozen'd. And shall we put an estimate upon a man for being set off by his fortune, and quality? nay, if we see any thing of ornament about him, we are to suspect him the more for some infirmity under it.

He that is content in Poverty, would not be so neither in Plenty; for the fault is not in the thing, but in the minde. It's therefore the Apostle writing to *Timothy*, says, command the Rich of this World not to be high-minded,

Divitibus **mind**ed, nor place their confidence in the
 hujus mun- **uncertainty** of their Riches; and the ground
 di præcipe **of his Precept**, is, that Riches, shall not pro-
 non subli- **fit** a man in the day of revenge, nor rescue
 me sapere, **him** from the rigour of thy Justice in the day
 neque spo- **of his death**, if his sins have put him out of
 rare in in- **thy favour**; this the wicked Rich themselves
 certo divi- **confess**, tho' too late, being already condemn'd
 tiarum. **to live** in torments for an Eternity; what
 1 Tim. 17. **has the bravery** of our Riches avail'd us? no-
 Non pro- **thing** at all; but have rather increas'd our
 derunt di- **miser**y, because we made thereof our Gods
 ultionis. **upon Earth**, tho' we were often told of
 Pro. 11. 4, **their vanity**, and how they could never afford
 Divitia- **their Masters** any comfort, or ease, when
 rum jactan- **they were** in most need of their help. The
 tia quid **Royal Prophet** seems to commiserate their
 nobis con- **deplorable condition** where he says, Alas!
 tulit. Sap. 5. **the Rich men** have slept out their sleep, and
 Dormie- **have found** nothing in their hands; People
 runt som- **in their sleep** will dream of Mountains of
 num suum **Gold and Silver**, and think themselves rich
 & nihil in **for ever**, but when they awake, they finde
 venerunt **they are** altogether in as bare a condition as
 omnes viri **before**; this is the case with the rich, whilst
 divitiarum **they are** in this life, they do imagine them-
 in manibus **selves Rich** for ever, and that their vast
 suis. Psa. **treasures** will bear them up in all necessitys
 75. 6. **that shall** occur; but when they open their
eyes in the hour of death, they see then that
they

they must depart for another World with as little provision as the poorest beggar in nature, I can't but smile to hear the Prophet *Ezech* laugh at such People; where are they now, says he, those great Eftated men, those mercenary Judges, those deluding Lawyers, those flie Attornys, those greedy and covetous Merchants, those insatiable Usurers that heap'd up such a vast deal of gold & silver, and that never desisted gathering together? Alas! they are rooted out of the World, & cast down into Hell-fire; And therefore says St *James*, now ye rich men weep, and wail, and howl, for your miseries that come upon you; now your riches are rotten, and your gold and silver is rusty; and the rust thereof shall be in testimony against you: It shall feed upon your flesh, as if it were fire; you have hoorded up wrath to your own selves in the last day. Tho' he is an Apostle that speaks, yet his words are the very dictates of the holy Ghost, whereby we may easily conceive the dangerous consequence of worldly wealth and the main folly of them that labour so much to procure the same, by injustice, and other indirect means, and when they are masters of them, do not imploy them to the advantage of their Souls, but lay out all to support their grandeur, and satisfy their Lust.

Jacob. 5.
1, 2, 3. &c.

I am

I am certain, that if an Assembly of the most able phyſicians of the World had met to determine whether ſuch or ſuch meats were dangerous to feed upon, and that they ſhould all conclude they were abſolute poiſon to the body, few, or none at all would hazard his health to eat thereof, tho' otherwiſe in ſight, ſmell, and taſt, they appear'd ſweet, and moſt pleaſant; And ſhall not the unanimous votes of all the Saints in Heaven, and of all the Catholike Doctours on Earth, together with thy moſt holy and urgent admonitions, O Lord, be able to remove the diſordinate love which mortals bear to this moſt dangerous, & Soul-killing vanity? Thou ſayſt by thy Prophet to all mankind, ſet not your hearts upon the love of Riches; and why? the wiſe make them this answer, becauſe whoever loves Gold (that is beyond the precept) ſhall never be juſtiſ'd; and thou ſayſt thy ſelf; that thy indignation and wrath ſhall fall very heavy upon rich nations. There's nothing ſo often repeated in Scripture as a Woe to the Rich; and thou doſt confirm it thy ſelf with that uſual affirmation, *Amen, Amen*, I ſay unto you, that a Rich man ſhall hardly enter into the Kingdom of Heaven. What an extream folly it is then to ſeek ſo much after ſo poiſonous a bait, as are Earthly Riches, which may perhaps afford ſome little comfort to their

*Divitiz ſi
affluant
noſte cor
appondere.
Iſa. 61.*

*Qui diligit
aurum non
juſtificabitur.
Eccleſ. 31.*

Zacha. 1.

Matth. 19.

Matth. 19.

Matth. 19.

Matth. 19.

Matth. 19.

their owners in this World, but with an absolute exclusion from the everlasting pleasures of thy kingdom, Woe be to you Rich men for that you have receiv'd your consolation in this life, so that in the other you are not to expect any: Sad news indeed for the Rich, and able to settle in their hearts a perpetual abhorrence against so fatal an enemy to the Salvation of their Souls. This expression, I fear, will not at all relish with many of our Worldlings, who account Riches, to be their dearest, and only Friend, nay, had I said, their God, it would not be contrary to truth, for their hearts are more enamour'd with them, then they are with thee, O Lord, tho' thou hast deposited thy sweet life to ransom their Souls from the power of Hell, and Death everlasting. And yet if *St. Paul* may be credited, they are grossly mistaken, and wide from the mark they aim at, for where they expect their consolation and pleasure, they meet with their eternal destruction and sorrow, for He says, that they which will be rich do fall into temptations, and into the Snares of Satan, as also into many unprofitable & hurtful desires, which do drown them in the Abiss of destruction and Woe.

Their main objection to this doctrine, is, what shall become of our Wives and Children, if we be not careful to provide a maintenance for them, that they may live in the World

with

Qui volunt
divites fieri, incident
in tentationem, & in
laqueum
Diaboli, & desideria multa inutilia
& nociva
quæ mergunt homines in
interitum
& perditionem. 1

Tim 6. 9.

with as much splendour, as the dignity of their condition requires. But the Wise man gives them a satisfactory answer, in my mind, and a notable check to boot, for he calls them fools, and besides, he tells them in plain terms, that their great care, and labour which they take to provide so amply for their Wives and Children is sinful, and therefore will create an eternal displeasure to their poor Souls. This is confirm'd by the Parable which thou didst rehearse of the Rich-man, who said, what must I do, for I have no place vacant where in to bestow my Fruits? and he said this will I do; I will demolish my Barns, and erect greater, and in them will I bestow all my Fruits, and my Goods. And then I will say to my Soul; Soul, thou hast much wealth laid up for many years; take now thine ease, Eat, Drink and be merry. And did not God say unto him? thou Fool, this night thy Soul, shall be requir'd of thee: then whose shall those things be which thou hast provided? So He that impiously, or immoderately lays up treasure for himself, his Wife, and Family, expecting to enjoy it many years, deserves the same title, and may as suddenly be disappointed, because he had improv'd his own Stock, and rob'd God, his heavenly King of his Custom, that is, He never according to his capacity bestow'd any part of his treasure

LUC. 12. 20.

pious works, as Gods law doth require ;
 And indeed, if this be well consider'd, We
 shall finde it an excessive folly, and maddness
 too ; What can it be term'd else ? to damn
 ones Soul to leave ones Wife and Children
 rich in the world ? This is certainly the height
 of madnes, and a meer delusion of the Devil;
 for one moment after We are dead, We shall
 care no more for all our Kindred then we
 shall for strangers ; and one penny given in
 Alms while we liv'd for thy sake, O Lord,
 shall bring us more comfort at that day, then
 thousands of pounds bestow'd even upon our
 nearest Relations to make them rich. It is of
 such People that the Prophet Royal speaks,
 where he says, that all their actions are no-
 thing but meer vanity, for what greater va-
 nity is there then to bequeath such vast Sums
 of Gold and Silver to their own kindred, and
 leave in a manner nothing for the good of
 their immortal Souls : Were we to go a long
 journey, We would be sure to carry some
 provision with us for to support our bodys,
 and We shall take no care for our Souls when
 they are in their departing Agony, ready to
 begin that painful, and frightful voyage of
 Eternity ? Surely such men walk unprofita-
 bly ; certainly they are disquieted in vain ;
 they heap up Riches, and know not who shall
 enjoy them ; their life is a gathering of all
 kinde

Universa
 vanitas
 omnis ho-
 mo vivens.
 P/al. 39.

Vx vobis
 qui trahi-
 tis iniqui-
 tatem in
 funiculis
 vanitatis.
 Esai. 56.

kinde of vansty ; vanity in ambition, vanity
 in Riches, vanity in pleasures, vanity in their
 corporal beauty, vanity in their Apparel ;
 vanity in all things which they most esteem ;
 vanity in all their life, vanity in their death,
In fine, vanity in their last Will and Testa-
 ment, wherein their noblest part the Soul has
 the least share. Woe be unto you, says the
 Prophet, that do draw wickedness in the ropes
 of vanity, of promotion, of dignity, of No-
 bility, &c. these are the ropes he means, and
 which do always drag with them a vast croud
 of iniquity and Sin. Thou hast O Lord, a
 mortal hatred for the observers of superfluous
 vanities, and thou hast utterly destroy'd
 the whole Family and Linage of *Baasa*, King
 of *Israel*, for no other reason, but because they
 had provok'd thee in their vanity. Blessed
 then is that man who has not suffer'd his heart
 to be seduc'd with the vanity and false mad-
 ness of this World, of this Vale of tears, of
 this deplorable banishment, of this boisterous
 Sea, so full of disasters, that there's not a day,
 nor an hour ; nor a moment of our life but is
 attended with some misfortune, or another,
 the best Arithmetician that ever took pen in
 hand cannot exactly set down, or calculate
 miserys that are incident to humane nature,
 no tongue is able to express the manifold
 infirmitys of our Bodys, the passions of our
 Souls,

Psal. 3.

1 Reg. 17.

*Beatus vir
 qui non
 respexit
 in vanita-
 tes, & infa-
 nias falsas.
 Psal.*

all the affronts and injurys we receive
 as well from Friends, as from our Foes, all
 the tribulations and crosses that are laid
 upon us daily both at home and abroad ;
 This Man commences a Law-suit against us
 without either Equity, or Justice, but meer-
 ly for spite and Malice ; another lyes in wait
 for us to take away our lives ; a third
 man will make it his study to blast our re-
 putation. Some are in open wars one with
 another ; others, more subtle, will bear
 their neighbours a mortal grudge, but will
 make no shew of it, until they meet with a
 favourable occasion to execute their malice ;
 the hatred of *Herodias* against *St. John the*
Baptist was not publicly known to the world
 until she had perswaded her Daughter to ask
 no greater favour of *Herod* then to give her
 in a dish the head of so renown'd a Prophet,
 and of so glorious a Martyr. Some, to be re-
 veng'd of their Brothers, (if they can't an-
 noy their Persons,) will not scruple to pro-
 duce false witness to criminate them, and be
 themselves of the number too ; others will
 make it their whole business to trot up
 and down, like so many infernal Emissaries,
 and publish wherever they go, as well the pri-
 vate, as the publick imperfections of this or
 that other body, even as they do maliciously
 and falsely surmise ; and will never revoke

Da mihi in
 disco ca-
 put Joan-
 nis Bap-
 tiste. *Matt.*
 14. 8.

what they had tax'd him with, tho' they were even upon the borders of Hell, ready to be cast therein both Soul and body ; so great is the malice of such desperate and unchristian Souls. There are besides these usual calamities, an infinite number of others, that are nameless, because they be sudden, and unexpected chances ; one loses an eye in a Skirmish, another his arm, one gets a fall from his horse, and breaks his neck, another in a frantick fit flings himself out of a Window and is bruis'd to death ; a Third man falls into a Pool, or a River, and is drown'd.

If all the Writers of this Sinful Age We live in had taken an exact account from every particular man within the same Century, of what distasters had happen'd to him in his life, they would certainly have matter enough to fill as many volumes as they have hairs on their heads, and if all the merry passages, & sad rencounters that every individual man had met with in his days, were put in a balance, the latter would much overweigh the former, so he would visibly see that for one hour of pleasure, & true content he had in his life, he met with a hundred of misery, of tribulation, and anguishes ; now if the life of Man, which is so short, be intermix'd with such a vast deal of sorrow, what a small parcel

cel thereof can pretend to any real felicity (if such a thing may be expected in this World.)

But all those calamities I now have mention'd, are common, as well, to the good, as to the bad, because they both sail in the same Sea, and are both likewise expos'd to the same fortune; yet I can demonstrate many other miseries which are peculiar to the wicked alone, and these are not improperly term'd the Daughters of iniquity, whose description will be much to our present purpose, because they render the life of the wicked most abominable, and their body and minde, both subject to a multitude of miseries. Hear, what they themselves do confess of them: Alas! say they, we have wearied our selves in the way of iniquity and perdition, We have walk'd in most difficult and sinister paths during our whole lives, for We know nothing of the way of the Lord; by this their own discourse we may very well conclude, that even as the Just enjoy a kind of Paradise here upon Earth, and do expect a far more happy one in the other life; so the wicked have in this World their Hell, to which a far more intollerable shall succeed in th'other, for evil Consciences proceed from Hell without doubt, and they steer their course directly to the same Haven, where they shall be torment-ed eternally. And their products have pro-

Lassati sumus in vi iniquitatis & perditionis & ambulavimus vias difficiles: viam autem domini ignoravimus.

Sap. 5.

portionable evils deriv'd from several causes; some of them are the effects of thy Justice O Lord, for thou art a most just Judge in all thy proceedings, sometimes thou dost order the sin to be punish'd as soon as committed, and tho' thou dost usually reserve the punishment thereof to the other life, yet the wicked are very often afflicted even in this life for the same. 'Tis most certain that as thou dost govern the whole World with a general providence, thou dost also moderate every particular therein with a peculiar Providence, so that, as the number of our Sins does increase, our Punishments shall be multipli'd to the same degree. This we know by our many and fatal experiences, for what were all our disasters hitherto, as so many Revolutions of Government, such vast alterations and changes in matters of State and Religion, the various fortune of so many Kings, and Princes, Such horrid disloyalty in Subjects to their lawful Sovereigns, so many stupendious and destructive Famines and Conflagrations, such inhumane and bloody Wars, so many pestilential Distempers, such cruel Murthers; so many private and publick dissentions and jars? They were certainly the just punishments of our manifold and most greivous offences: to make good what I say, that the punishment immediately fol-

lows

lows the sin, I produce what thou O Lord,
 saidst to *Cain* for a confirmation, If thou dost
 well, shalt thou not be accepted, but If thou
 dost ill, Sin lieth at thy door; that is to say,
 the pain and punishment of the Sin is at hand,
 and *Moses* in thy name says as much to the
 People of *Israel*; know then, that the Lord
 thy God, he is God, the faithful God, which
 keeps Covenant and Mercy with them that
 love him, and keep his Commandments, to
 a thousand Generations; and repays them
 that hate him, to their face, to destroy them.
 He will not be slack to him that hates him, he
 will repay him to his face. This word *Statim*,
 so often repeated in Scripture, and which sig-
 nifies a quick return, assures me that besides
 the punishments thou hast reserv'd for the
 wicked in th'other World, thou hast also some
 in store whereby to chastise them, even in
 this life, & immediately after the transgressi-
 on of thy Law; So that as often as they fall into
 Sin, so often they feel the heavy weight of thy
 just indignation, they are tost from one misery
 into another; from one tribulation they fall
 into another; this day brought to the bar for
 their misdemeanours, to morrow condemn'd
 to dye, and the next day shamefully put to
 death without making any reflection upon
 what might be the fatal cause of their great
 misfortune: For they do not believe the goods

Nonne si
 bene ege-
 ris recipi-
 es: si au-
 tem male
 statim in
 foribus
 peccatum
 aderit.
 Gen. 7.
 Deut. 7.

Of nature to be thy benefits, and consequently not deserving their thanksgiving for them, neither do they impute their punishment to thy Wrath, nor as laid upon them by thy appointment, and this blindness it is which prevents the amendment of their lives.

If there were no other evil in the World then the afflictions and miseries which attend our bodys, it were not so much to be hated, neither should our fear be so great to trade, and converse therein; but seeing our correspondence and freedom with it, is so pernicious to our Souls also, which ought to be the subject of our greatest care, as being the principal part of our essence, and a precious *depositum*, whereof We must give a strict account to thee, O Lord, We are necessarily, & in all reason oblig'd to estrange our selves from it, and more especially, for fear to be intangl'd in its Snares, which are so numerous, that the Prophet says of thee, upon the wicked thou shalt rain Snares. O what an unspeakable number of snares must be in the world then, since they are compared to the drops of Rain that fall from Heaven; and they must fall upon Sinners too, because they, of all men, have the least care of their hearts, of their senses, and consciences, they are the least solicitous to avoid the occasions of Sin, and the least concern'd for Spiritual Remedys,

Pluct super peccatores laqueos.

Psal. 10. 6.

dys, so that being intimately acquainted with the World they can't avoid falling into these Snares which come like Rain upon Sinners. O Lord ! thou dost pour down Snares upon Youth, Snares upon old Age, there are Snares in every state and condition; Snares in Riches, Snares in Poverty, Snares in Honours, Snares in opprobrys, Snares in Frindship, Snares in the Society of Men, as well as in the company of Women, Snares in the Solitary Wilderness ; Snares in Prosperity, Snares in Adversity, Snares in all our senses ; *In fine*, the Prophet crys out, Snares upon all the Inhabitants of the Earth. O Lord ! hadst thou vouchsaf'd to open our eyes, as thou didst those of blessed St. *Anthony*, We should see *Athanas.* how the whole World is spread over with *in vita St.* Snares, and so close, that they touch one another ; and we would also admire as he did, *Anthony.* that any one should escape : what wonder is it then that so many Souls should perish daily, and that St. *Bernard* should say, of ten Souls that flote upon the tempestious Sea of this World, scarce one shall be sav'd ; and who shall not hate so dangerous a World, who should not fear to live in so dreadful a place, who will not strive with all his might, and skill to avoid those Snares ? who will dare go bare-foot among so many Serpents, and without Arms among so many Enemies ; who will believe

believe himself secure among so many occasions of Sin, or who will be so desperate as to cohabit with so many mortal infirmities without a Doctor, or his prescription to preserve him from falling into one, or several of those distempers? who will not use all his Endeavours to get out of this *Egypt*, out of this land of darkness, out of this Babilonish Slavery, who will not ardently desire to be set at liberty out of the scorching flames of this World, which do as often provoke thee O Lord, to resolve upon our utter destruction, as the wickedness of *Sodom* and *Gomorha* did solicit thee to so dreadful a chastisement, as theirs was? Since that the World is so replenish'd with dangerous Snares, design'd to intangle our poor Souls therein, and send them Prisoners to the dark dungeon of Hell, and withall, We meet every where with a Precipice, the very flames of vice have in a great measure deform'd the beauty of our Souls already, who will then think himself safe to live any longer in a place so throng'd with mortall Enemies?

Prov. 6.

The Wise man sets us this Question, can a man take fire in his bosom, and his cloths not by burnt? or can one go upon hot Coals, and his feet not be burnt? He that will handle Pitch, says another can't be free from a spot.

Eccle. 13.

no more can a Man that is always conversant with

with the Proud be exempt from Pride ; and this is the case of all us poor Mortals, for We can't expect to live in the World among so many Snares, and Ambushes without falling into them frequently. *David* was cruelly persecuted by *Saul*, and often in danger of his sweet life, which made him take a firm resolution to avoid his company, and never to come into his sight ; for says he, if I do not take this course, and secure my life by flying from the danger ; I shall certainly one time or other fall into his hands ; let us make use of the same means to secure our Souls from the World, and from all it's false allurements ; let us fly from them, or at least, (if We be so far engag'd therein that we can't avoid it,) let us be sure to give it no place in our hearts, which ought to be wholly consecrated to thee O Lord, who alone deservest it intirely to thy self, without any Rival ; for thou dost love us still (tho' We continue to be thy Enemies,) and desires only a grateful return of love from us, that we may be made happy for ever. In our Baptism We gave thee admittance into our hearts, with a promise to be faithful to thee hereafter ; thou art ready to take possession thereof, and to adorn it with all thy holy Graces and favours ; certainly we must be hard-hearted indeed, if we refuse so favourable a motion from so good

Aliquando
incidam
vna die in
manum
Sauli non-
ne melius
est ut fugi-
am & sal-
ver.

1 Reg. 27.1.

good and so gracious a Saviour. I am confident thy endearing words, and most loving expressions will even force our consent to so charming a request, and the rather that it is to our great advantage, and the eternal Salvation of our Souls ; Speak then O Lord, for We shall all hear thee, and will (by the assistance of thy Grace) perform what ever thou wilt command us to do.

S A V I O U R.

O Man the greatness of my Paternal Providence for mankind in general, and the excess of my love for those among them that are my faithful Servants, should win the hearts even of the most obstinate, and most rebellious that ever were heard of, nay, it should force them to pay me that small tribute, I only require at their hands which is to love me with all their hearts, and to fulfill my commands, with the most tender affection of a most dutiful and obedient Servant. For the love I bear them, does far exceed that of all worldly Fathers to their Children ; and the care I take to provide for them is altogether as great as my love ; What Father was ever known to shed his blood for his children, as I have done for mine ; or give that attendance to his Children, as I give to mine : I

both day and night present with them to protect and defend them from all accidents, I stand by them in all their tribulations to comfort them, and so temper their afflictions that their extremity make them not despair; the Prophet Royal was sensible of the great care I take of my Children in their afflictions; by this I know, says he that thou favour'st me, because thou dost not suffer mine enemy to triumph over me; thou upholdest me in my integrity, and settest me in thy light for ever. So great is my love for my beloved Children that I never remove my eyes from off them.

Psal. 40.
11, 12.

There's no better testimony then that of a man, who knows what is said to be true by his own experience; my Prophet can give thee a true account of my ardent love for those that are so happy as to be of the number of my Children, and Favourites, and therefore I would have thee to hear what he says of me, and to fix thy self upon his undeniable deposition; behold, says he, the eyes of the Lord is upon them that fear him, and upon them that hope in his mercy, to deliver their Souls from Death. The eyes of the Lord are upon the Righteous, and his ears are open unto their cry. But the face of the Lord is against them that do evil, to cut off the remembrance of them from the Earth.

The

Psa. 30. 18.*Psa.* 34. 15.

The Righteous cry, and the Lord hears and delivers them out of all their troubles. The Lord is nigh unto them that are of a broken heart: and saves such as be of a contrite Spirit. Many are th'afflictions of the Righteous, but the Lord delivers him out of them all: But evil shall slay the wicked, and they that hate the Righteous shall be desolate. Whereas the Lord shall redeem the Souls of his own true Servants, and Children; and none of all them that place their trust, and put their confidence in him shall ever perish.

Eccle. 15,*20.* 34, 19.

The greatest treasure that a Christian Man should wish to enjoy in this World is the love and Providence of God, the more he knows them, and the surer he is of their enjoyment, the greater should be his comfort, and confidence in the same God. Thou must know O man! that the testimonies of Scripture relating to the promises I give unto the Faithfull of my love; my care and protection of them are so many authentick Evidences, and ratifications of the same, that they are no more to be question'd then is the last Will and Testament of a dying man, which none ought to mistrust of falshood: Hear then, and take great notice of what the wise say of my great love and care for Men. The eyes of the Lord are constantly fix'd upon those that fear him, there's not a step they go, nor an action they do

nor a word they speak but he takes an account of; He is the powerful Protector of the godly, the upholder of the virtuous, the Defender of the zealous, a comfort to the afflicted, a refuge to the Just from the Scorching heat of Lust, and all other vices, a Preserver from all mortal offences, their main help in all their adversities, exalting their souls, illuminating their eyes, giving them life, health, and his everlasting blessings; O how many kinds of employments do I take upon me for the welfare and preservation of man! The Prophet Royal gives me another office, which ought mightily to encourage all Christians to put themselves intirely under my protection, which likewise adds very much lustre to my divine love for my faithful and loving Servants. The steps of a good man, says he, are order'd by the Lord, and he delights in his way. Tho' he should fall, he shall not be utterly cast down; for the Lord upholds him with his hand. Consider seriously this amorous expression, & see what hurt can come to a man that falls upon my sweet, and easy, and so gracious a cushion, are my sacred hands? none at all; for I will preserve them so carefully, that not even the least harm shall come upon 'em; and any should be so peremptory as to afflict, or wrong any that is under my protection, I shall take

Apud Dominum
gressus hominis diriguntur, & viam ejus volent, cum ceciderit non collidetur, quia Dominus supponit manum suam. *Psal.* 36. 23, 24.

Qui vos
tangit,
tangit pu-
pillam o-
culi mei.
Zacha. 2.

Psal. 90.

take it for an injury done to my self; for He that touches them, touches the apple of mine eye. Certainly this special care I take to protect the Righteous, is a most convincing argument of my great love for them; and the command I lay upon my Angels to keep and preserve them in all their ways, is altogether as great a proof of my tender kindeness, and especially, the strict charge I give them to bear men up in their hands, lest they should dash their feet against the Stones; O Man consider how highly the Righteous are honour'd by me, in that I have appointed my Angelical Spirits to bear them up in their Arms; What Pope, what Emperour, what Monarch in the World was ever so well supported. Beasts or Mens shoulders at most are enough to carry them, but my Angels from Heaven are order'd to bear my Children even in their hands, wherever they goe.

Luc. 16.
Psal. 33.

It's usual with Elder-Brothers (if they be not of a morose nature indeed) to carry their younger-Brothers in their arms when they are not able to go themselves, and this kindness my Angels do faithfully perform to the just (as being their Elder Brothers) not only in their life time, but also in their death, as thou mayst read in Scripture, where *Lazarus* after he died, was carri'd by the hands of Angels into *Abraham's* bosom. And my Pro-

Prophet avers that they surround the Righteous
 in this life, lest any hurt should befall them
 from any side; and I keep a vigilant eye
 over them my self that no evil may annoy
 them; *In fine* they shall tread upon the Lion, *Psa. 91. 13,*
 and Adder: The young Lion and the Dra- *14, 15, 16.*
 gon shall they trample under their feet, be-
 cause they have fix'd their love upon me,
 therefore will I deliver them: I will set them
 on high, because they have known my name.
 They shall call upon me, and I will answer
 them: I will be with them in all their trou-
 bles, I will also deliver them, and honour
 them too; I will bless them with a long life,
 and shew them my Salvation at the hour of
 their death. When the King of *Syria* came with
 a numerous Army to take my Prophet *Eliseus*
 Prisoner, his Servant felt so great an Agony
 of trembling, and was so terrify'd at the sight
 of so dreadful a power, that my Prophet *4 Reg. 6. 17*
 pray'd heartily I should open his eyes, to let
 him see the far greater number of Angels
 which were on his side, to beat down that
 vast multitude which came to annoy him;
 whereupon the Servant was animated, and
 seem'd to dare his Adversaries, or at least to
 make slight of them; had I open'd thine eyes
 likewise, and set thee the question, what
 dost thou see in *Sunamite*, that is my Church,
 or every Soul that lives in the state of Grace,
 thou

thou wouldst answer ; I see great Armies of Angels on every side of her ; O what a puissant Guard is this ! sure there's no danger of any disaster falling upon my faithful Servants whilst they are so extraordinary well protected ?

Quid vide-
bis in sum-
mite nisi
choros ca-
strorum.

Cant. 7.

Cant. 3.

Solomon's Couch was environed with sixty Men of the Strongest and stoutest of all Israel, with their drawn Swords in their hands and were all expert in Martial discipline, each one well Arm'd at all points for fear of any nocturnal incursions, or insurrections. This is only a figure, but a perfect representative of the great care which I take to preserve, & protect the Righteous, otherwise how could they, (being conceiv'd in sin, & living in a frail & corrupt flesh, prone to all evil, & among so many snares, and powerfull allurements to evil) pass over as many years without the least mortal Sin ? this is the wonderful effect and chief benefit of my Divine Providence and Protection, which is so extraordinary great that it does not only preserve them from evil, but changes the very evil which they had carelessly committed into a subject of greater good, because that by this little stumble they got, they become more wary, more humble and more thankful to me : who have withdrawn them from so great a danger, and forgiven them an offence against my infinite Majesty.

Diligenti-
bus Deum
omnia
cooperan-
tur in bo-
num Rom.
8. 28.

Majesty. This was an occasion of St. *Pauls* saying. We know all things work together for good, to them that love God. If this great favour be worthy of all Mens admiration, how much more astonishing will it be, that I shew this great Mercy not only to my beloved Servants, but also to their Children, and to their Children's Children after them, as I do solemnly declare in these words. I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the third and fourth Generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my Commandments. *David* is a sufficient President hereof, for I did not reject his Children for many Ages; and tho' their sins have often deserv'd my abandoning them, yet I had patience with them for the love and esteem I bare to *David* their worthy Father, and my faithful Servant.

When *Abraham* sent his Servant to finde out a competent, and virtuous Wife for his dearly beloved Son *Isaac*, I had a special care to direct him the safest and best way, and also to bring his business to a most prosperous conclusion, and all was for the great love & kindness I had for his Master; I would do as much to a bad Master for the sake of a good Servant, and have already done it to *Potiphar*

Diligenti-
bus deum
omnia co-
operantur
in bonum
Rom 8.28.

Exod. 20.5

Gen. 17.

Gen. 39

the *Egyptian*, for the sake of my Patriarch *Joseph*, for I have multiply'd all his substance, as well in his house, as in the Fields, not upon his own account, being an unbelieving Heathen, but meerly for the love I had for his chaste and godly Servant. What mercy, what care, what Providence can be greater then this? and is he not a mad man indeed that will refuse to serve so good, so liberal, and so bountiful a Lord as I am to all those that serve me, and who am so careful of themselves, and of all that concerns them, that, I can't suffer so much as one hair of their head to be lost.

Capillus
de capite
vestro non
peribit.

Luc. 21. 28.

Psal. 103.

The effects of my Providence are so many, and so wonderful, that I am commonly call'd in Scripture the Father of the Righteous, and I likewise call them my dearly beloved Children: my Providence promoted the Prophet royal, and was favourable to him upon all occasions, neither was he ungrateful, or unmindeful of my benefits, for He gives me this Atonement of his gratefull acknowledgement; Bless the Lord, O my Soul, and all that is within me, Bless his holy name. Bless the Lord, O my Soul, and forget not all his benefits, Who forgives all thine iniquities, who heals all thy diseases; who redeems thy life from destruction, who crowns thee with loving kindness and tender mercies, who satisfies thy

thy mouth with good things: by him thy youth is renew'd like the Eagles. The Lord executes righteousness and judgment for all that are oppress'd. He made known his ways to *Moses*, and all his actions unto the Children of *Israel*. The Lord is merciful and gracious, slow to anger, and prone to mercy. He will not always chide us, neither will he keep his anger for ever; He has not dealt with us as our sins have deserv'd: nor has he rewarded us according to our iniquitys. For as the Heaven is High above the Earth, so great is his mercy towards them that fear him. As far as the East is from the West, so far has he remov'd our transgressions from us, even as a Father doth pitty his Children, So the Lord pittys them that fear him, for he knows our frame, and he remembers that we are nothing but dust.

Esa. 63 16.

The Prophet *Esaiah*, thinking the name of Father did not sufficiently express the tenderness of my love, because it has been never yet paralel'd by any mortal Parents, says, Lord! thou art our Father indeed, *Abraham* is ignorant of us, and *Israel* does not acknowledge us. Thou O Lord art our Father, our Redeemer, and thy name is from everlasting; and tho' they be our Father according to the flesh, yet they don't deserve the name thereof; 'tis a qualification due to thee alone, for

their love for us is no more then a shaddow
 to that which thou hast exprefs'd to us upon
 all occasions, my love rather resembles that
 which a good natur'd Mother bears to her
 child, and therefore I compare my self to the
 most passionate of the Sex. Can a Mother for-
 get her sucking Child, that she should not
 have compassion on the Son of her womb?
 yea, they may forget, yet will I not forget
 thee. Behold I have graven thee upon the
 palms of my hands, thy walls are continual-
 ly before me. Can any Mother speak with a
 more tender expression of love; who will be
 so blinde, so stupid, and so far from good
 nature as not to rejoyce at the very sound of
 these superamorous words, which are able
 to revive the deadeft heart that ever was to
 all motions of love, or devotion? what man
 (tho' never so great a drone) hearing me
 give him this extraordinary assurance of my
 most ardent love, and paternal Providence,
 will not run with the spouse in the Canticles
 after the sweet scent of my perfumes. I am a
 God that speaks to thee, and the eternal ve-
 rity too, which was never guilty of the least
 falshood, whose riches have no limits, and
 whose power is of the same nature with the
 rest of my attributes, which are all infinite, I
 am therefore him only thou shouldst fear to
 offend, and in whom thou shouldst place all
 thy

Esa. 49. 15.

thy hopes and confidence : my words should comfort and rejoyce thy heart, the title of honour I confer upon thee, should unman thee as far as to take on the heart and spirit of a child of God, and the assur'd demonstrations I give thee of my great Love and Providence should breed in thee an everlasting abhorrence of the World, and all it's allurements.

What more shall I say ? or to what shall I compare the love which I bear unto thee ; *Deut. 32. 11.*
 the Eagle of all Mothers, is the most tender of her little ones, and it's therefore the Prophet says of me, as an Eagle stirs up her nest, flutters over her young, spreads abroad her wings, takes them, and bears them on her wings, so the Lord has dealt with thee, nay, thou hast seen how the Lord thy God bears thee, as a man does bear his young child in his arms, in all the way that ye went, until ye came into this place. What could I do ; that I have not done to my People to wean their affections from the World, and settle them totally upon so good, and so Cordial a Father as I am to them ? I call them my beloved Children, and so they are indeed, for thou shalt find as many authentick testimonies as there have been Prophets in the World from the beginning, that they are my Children in effect as well by their Creation as by their preservation from all dangers. The Pro-

Jerem. 31. phet *Jeremy* will tell thee that I have lov'd
 them with an everlasting love, and that with
 loving kindness I have drawn them out of no-
 thing to what they are at present, and have
 preserv'd them as well from their temporal,
 as from their Spiritual Enemies, whilst they
 remain'd submissive to my Laws, and gave me
 the reverence which is expected from dutiful
 Children to their Parents; O ye Nations!
 says the same Prophet, hear the word of the
 Lord, & declare it in the Isles afar off, & say, the
 Lord that has Scatter'd the People of *Israel*
 for their Sins, will gather them again, if they
 will cry to him for mercy, and if they conti-
 nue obedient to his commands, he will keep
 them, as a Shepherd does his flock. For the
 Lord has redeem'd *Jacob*, and has ransom'd
 him from the hand of him that was stronger
 then He. The same Prophet will tell thee al-
 so how ready, and willing I am to be recon-
 cil'd to my Children when they repent, He
 represents me, as if I were overjoy'd at the
 very hearing of their mournful voice; I have
 surely heard *Ephraim* bemoaning himself thus,
 thou hast chastised me, and I was chastis'd as
 a Bullock unaccustom'd to the yoke; turn
 thou me, and I shall be turn'd; for thou art
 the Lord my God. Surely after that I was
 turn'd, I repented; and after that I was in-
 structed, I smote upon my Thigh: I was a-
 sham'd, yea, even confounded, because I did
 bear

bear the reproach of my youth: thou has heard the repentance of a sorrowful Sinner; & his firm resolution to lead a better life for the future. Now observe well my joyful expressions to him. Yea *Ephraim* my dear Son? He is a pleasant Child indeed? for since I spake against him, I do earnestly remember him still: Therefore my bowels are troubled for him; I will surely have mercy upon him, says the Lord. All these propertys exercis'd by me upon my beloved, deserve to be seriously consider'd, for they are certainly able to inflame the most obstinate hearts with my love, and why not, being I am so much enamour'd of them, tho' they be so refractory to my laws, and such great enemies to their own welfare, that they do not regard my earnest, and charming invitations.

But to oblige them the more to their duty to me, I tell them that I am the good Shepherd Joan. 14. and know my sheep, and am known of 15. mine: But how dost thou know them, O Lord? with what eyes dost thou behold them? As my Father knows me, even so know I my Father, and with the same eyes that I behold my Father, and my Father beholds me; I behold my sheep. O most blessed Eyes! O most happy aspect! O wonderful Providence! What greater glory, what richer treasure, or what greater Riches can any Man desire, then

Ezech. 34,
11, 12, 13.
14. &c.

then to be the worthy object of my divine As-
pect, and to be look'd upon with the same
eyes that my Father beholds me? What can
an adopted Son only to enjoy the privilege, &
chief prerogative of the only and dearly be-
loved Son of God? O the main advantage!
O the unspeakable favour! Hear how the ho-
ly Ghost extolls the superexcellent benefit of
this peculiar Providence by the mouth of my
Prophet: Behold, I, even I will both search
my sheep, and seek them out, as a Shepherd
seeks at night for the sheep which are stray'd
or scatter'd from his Flock in the day; so will I
seek out my Sheep, and will deliver them out
of the places, where they have been scatter'd
in the cloudy and dark day. And I will bring
them out from the People, and gather them
from the countrys, and will bring them to
their own Land, and feed them upon the
Mountains of *Israel* by the Rivers, and in all
the inhabited places of the Country. I will
feed them in a good pasture, and upon the
high Mountains of *Israel*, shall their food be;
there shall they lye in a good Fold, and in a
Fat Pasture shall they feed upon the Moun-
tains of *Israel*. I will feed my Flock, and I
will cause them to ly down says the Lord
God. I will seek that which was lost, & bring
back again that which was driven away, and
will binde up that which was broken? and
will

Ezech. 34.
ult.

will strengthen that which was sick : But I will keep the fat and the strong, and will feed them with judgment. I will make with them a Covenant of peace, and will cause the evil Beasts to cease out of the Land, and they shall dwell safely in the Wilderness, and sleep in the woods. And I will make the places round about my hill a blessing, and I will cause the shower to come down in his Season, and there shall be showers of blessing.

Tell me, O man ! what greater care could be expected from a watchful Shepherd, or what sweeter words could I make choice of to express my unspeakable kindness for all mankind, for they are the Sheep that I have taken so much labour and care to preserve, they are that dear Flock for which I have spilt my blood, and lost my life, and therefore thou must not understand the words of the Holy Ghost of any material or brutish Flock ; No, no, He means thee and the rest of mortals, and therefore He concludes, ye are my Flock, the Flock of my Pasture are Men. They are my Sheep, and I am their Shepherd ; neither is it a common Pasture I promise unto them, nor the abundance of Earthly wealth, but my own Flesh and Blood which contains a vast treasure of spiritual graces, and of a peculiar Providence, whereby, as a gracious and bountiful Lord I do rule and protect my
Spiritual

Esa. 40. 11

Esa. 40. 11.

Spiritual Flock. All this is consonant to what another Prophet says of my great care and tender love for ungrateful mortals ; He shall, says he, feed his Flock like a true Shepherd indeed ; for he shall gather the young and the weary Lambs, and carry them in his bosom, and shall gently lead the sheep that are heavy with young ones, and carry them in his arms too, if they be not able to go, what can be said more charming ? The words of the Prophet Royal are indeed no less, for they seem to proceed from a heart thoroughly inflam'd with my love : The Lord says he, is my Shepherd, & therefore 'tis impossible that I should want ; having so good, and so bountiful a Keeper ; He makes me to ly down in green Pastures : He leads me besides the still-waters, and (which is a far greater benefit then all the rest) he has converted my Soul, and has restor'd unto her, her former beauty which was wholly lost by Sin ; and now He leads me in the Paths of Righteousness for his holy names sake ; I might tell thee of several other propertys which are given to me in Scripture ; as that of King, because I govern, and defend my People ; that of Master, because I teach, and instruct them how they are to decline iniquity, and keep always within the ways of Righteousness ? a Physician, because I cure them of all their distempers, as well

well Spiritual as temporal ; but the sweetest
 name of all, and that which pleases me most,
 is that of Spouse, because it represents my
 love, and Providence to mankind more am-
 ply and of greater importance to them, for
 being their Spouse. I must forsake Father and *Gen. 2.*
 all, to adhere unto them, and put on their
 nature too, so that they and I shall be hence-
 forth as two in one flesh : O says St. *Paul*, this *Ephes. 5.*
 is a great Mystery : But I speak concerning *32.*
 Christ and the Church. 'Tis so great a mis-
 tery that thou and all mankind have reason to *Jere. 3. 4.*
 love me above all creatures in the World, and
 to cry unto me, Thou art our Father indeed,
 our powerful protectour, the Guide of our
 youth, and the only keeper of our integrity ;
 nay says St. *Ambrose*, thou art all things un- *St. Ambr.*
 der, if we be wounded, thou art a Physiti- *de Virg.*
 an to cure us ; if We be in a Feverish heat,
 thou art a fountain to quench our drought ;
 if We be laden with iniquity, thou art the
 Lamb that came from heaven to take away the
 Sins of the World ; if We be in need of help,
 thou art of an omnipotent power, and thou
 hast the Will to assist us in all our necessities :
 if We fear Death, thou art life everlasting :
 if We desire Heaven, thou art the way to it :
 if We be willing to avoid darkness, thou art
 the Light ; if We want Food, thou art the
 life-giving bread. Tell me O Man, canst thou
 imagine

imagine any thing in this World more glorious, more precious, more lovely, more honourable, or more advantageous to thy Soul then to enjoy me, who am thy Creator, thy Redeemer, thy preserver, thy Lord, thy Father, thy Shepherd, thy Physitian, thy Master, thy Keeper, thy Bearer, thy Strong wall, thy Defender, thy Castle, thy Spouse, and thy All in All; What treasure can any man have in this World to confer upon his Friend that is to be compar'd to the least of all these benefits. The consideration hereof makes the Prophet Royal invite all the Righteous to rejoyce, and to be glad in the Lord, and all those that are upright in heart to shout for joy, as if He would say, let others rejoyce in the Riches and Honours of the World, others in the Nobility of their blood, and high extraction, others in the Friendship and favour of Kings and Princes, others in the excellency and prehemineny of their Stations and Dignitys; but ye that have God for your Lord, for your possession, for your everlasting Inheritance, rejoyce in good earnest, & glory in the peaceable fruition of so great a treasure, for your happiness is greater then theirs, by how much God is more excellent then his Creatures, as my Prophet declares in these words; Quit me O Lord, and deliver me from the hand of strange Children, whose

*Lætamini
in Domino
& exultate
justi & gloriamini
omnes
recti corde
Ps. 32. 11.*

*Psal. 143.
11, 12, 13,
14, 15.*

whose mouth speaks vanity, and their right hand is a right hand of falshood: That our Sons may be as Plants grown up in their youth; that our Daughters may be as corner Stones polish'd after the similitude of a Pallace; that our Gardens may be full,affording all manner of store; that our Sheep may bring forth thousands & ten-thousand in our Fields, that our Oxen may be strong to labour, that there be no breaking in nor going out; that there be no complaining in our Streets, Happy is the People that be in such a case: But He said from the very intrinsick part of his Soul,that happy, and ten thousand times happier is that People, whose God is the Lord; and he gives this reason for it; He that enjoys him, is in possession of that one good, which comprehends all goodness that can be desir'd, or thought of. Let who will glory in those terene and transitory blessings,as for my part says he,I will (whilst I breath,)glory in the Lord my God alone; and so says the Prophet *Habacuk* too;Tho' the fig-tree should not blossom, tho' there should be no fruit in the Vines, tho' the labour of the Olive should fail, and the fields should yield no meat, tho' the flock should be cut off from the Fold, and there should be no herd in the Stalls, yet I will rejoyce in the Lord, I will joy in the God of my Salvation. The Lord God is my strength
and

Beatus
Populus
cui Domi-
nus Deus
ejus. *Pse.*
143. 15.

Habac.
17, 18, 19

and he will make my feet like Hinds feet, and he will make me to walk upon mine high Places. To the chief finger on my stringed Instruments.

These are the treasures, this is the glory which I have prepar'd even in this life for those that serve me, and I think them sufficient motives for all mortals to love, adore, & reverence me, who am so good and so gracious a Lord to them. But on the other side, 'tis a subject of great displeasure to me to see them, after all my goodness, so prone to neglect my Service, and run after the false and fatal pleasures of the World, as tho' I were not worthy their constant affections; But alas! It was ever so with mortals; their Ingratitude is as ancient, in a manner, as the very Creation of the World, for the same abomination I found among the *Israelites*, and have tax'd them with it too, by my Prophet *Jeremy*; Hear ye the word of the Lord, O house of *Jacob*, and all the families of the house of *Israel*. Thus says the Lord, what iniquity have your Fathers found in me, that they are gone far from me, and have walk'd after vanity, and are become vain? Be astonish'd, O ye Heavens, at this horrid ingratitude! and what is it? 'Tis that my People have committed two great evils; they have forsaken me in the first place, who am the plentiful fountain

tain of living waters; and in the next place, they have hew'd out for themselves broken Cisterns that can hold no water. O ungrateful Generation, hear the word of the Lord! Have I been a Wilderness unto *Israel*, or a land of darkness. Have they already forgotten the several victories I gave them of their enemies, and the manifold blessings I have confer'd upon themselves for so many Ages? Is this the return they make me of all my kindeness, to tell me confidently they will come no more unto me. Can a Maid forget her ornaments, or a Bride her Attire? yet my People have forgotten me, days without number, notwithstanding I am all their ornament, their glory, their beauty, and all that can be thought of to make a People happy. O man! If I did so much lament and grieve to see the People of *Israel* prove so ungrateful to me, as to disown me, after all the favours I heap'd upon them, which I must confess, were but temporal Blessings: how much more reason have I to be displeas'd with Christians, who have receiv'd from me so many, and such great blessings as well temporal, as spiritual, and for whom I have suffer'd the most cruel death that ever was heard of; and after all these extraordinary great favours to be slighted by them every day more then other, nay, they every moment crucify me anew with their wilful

Non hunc
fed Barra-
bam. *Joan.*

18. 40.

Nollimus
hunc reg-
nare super
nos. *Luc.*

18. 14.

Jugum e-
nim me-
um suave
est, & onus
meum le-
ve. *Matth.*

11. 30.

Video me-
liora, pro-
boque; de-
teriora se-
quor. *Ovid.*

Psa. 83. 11.

wilful wickedness, they willingly postpone me to a *Barrabas*, and tell me plainly they are better pleas'd to have the world for their Lord and Master (tho' never so deceitful and cruel,) then to be rul'd by me, whose yoke is sweet and whose burthen is both light and pleasant.

M A N.

O Most gracious Saviour! Thou hast reason to be displeas'd with us indeed, hadst thou cast us off, and absolutely given us over into a reprobate Sense, our ingratitude has deserv'd it; We have often experienc'd the tenderness of thy love to us, and there is not a day, nor an hour, no, nor a moment of our life but receives the bountiful influences of thy Paternal Providence; We know likewise that thy yoke is sweet and that thy burthen is both light and pleasant: We are also convinc'd that a day in thy Court is better then a thousand spent in the World, and that it were more for our Souls advantage to be a Door-keeper in thy house, then to dwell in the Tents of wickedness, yet notwithstanding all our knowledge of thy goodness, and of the World's falshood, baseness, and horrid deceits; We blinde and graceless Wretches will forsake thee to serve so cruel a Master,

who

who will undoubtedly deal with us after all his ample promises of great Fortunes, vast Treasures, rare Pleasures, just as the ungrateful *Laban* did with poor *Jacob*, he made him to slave full Seven years to purchase the fair *Rachel*, and in the conclusion He gave him for all his extraordinary pains and labour but a blinde, deform'd and ill shap'd *Leah*. To this Man the World will promise long life and health, and cuts him off in the flower of his Age ; to another, He will promise Wealth and promotion, and after a deal of slavery to attain it, he is still in the same station no better then a beggar : He inspires another with great designs, he will push him on to struggle for a Crown, and when he comes to it, he throws him into a precipice with more haste and worse luck, and breaks his neck into the bargain. To another He will promise a great fortune by Marriage, but when he is possess'd of the Lady, and thinks himself happy for ever ; he findes himself more unfortunate then before, for in lieu of getting Wealth by her, he loses what he had of his own, and is clapt into prison to boot, for her debts. If I should traverse the circuit of the World, behold Countrys, view Provinces, look into Cities, enter into private Houses, and to the Pallaces of Princes, I shall hear nothing else but lamentable complaints of the Worlds de-

ceits ; one will deplore the loss of his plentiful Estate, another the sudden death of his Eldest Son contracted, and ready to be marry'd to a great Fortune. Another mourns for the loss of his Daughter and of her great Portion too, whereof he can't avoid the payment, and that adds mainly to his great sorrow. Another will tell me that he spent much money in courting a rich Widdow, in hopes, to purchase a good Estate with the products of her considerable Joynter, and that (to his utter destruction) she dy'd as soon as he was marry'd to her : This Lady will lament that she was depriv'd of her first love ; another, that she has very bad success in her Lovers, for they do all slight her. The Merchant will complain of a great loss he had at Sea ; The Soldier, that he is not prefer'd according to his deserts, and withal, that he is like to starve for want of his pay. The Usurer will tune up his pipes to the loss of ten per Cent. and of his principal too, which was very considerable. *In fine*, there's no state or condition but will have something, or another to say of the Worlds deceits.

Can there be a greater deceit then what we see daily before our eyes ? The World does promise renown, and everlasting fame to all his Followers ; yet we see they are no sooner dead then forgotten. There's not one,

of a hundred thousand of those gallant sparks
 (which have made a great figure in this
 World when living) now remembered, no;
 nor once nam'd. What is become of all those
 renown'd Heroes, those famous Generals,
 those superiour Officers, those marshal Cap-
 tains those stout and desperate Soldiers, those
 learn'd and wise Councillours, those Emi-
 nent Dukes, those great Princes, those pow-
 erful Kings, and Emperours, those excellent
 Queens, those worthy Lords and Ladys? who
 remembers them now? or who once thinks
 of them? not one, their memory has pe-
 rish'd with their life, to fulfill the Pro-
 phets prediction of 'em; and to accomplish
 the words of *Job*, their remembrance shall be
 as Ashes trodden under foot; and those of ho-
 ly *David*; they shall be as dust blown abroad
 with the wind. *Paul* one of the first Hermits,
 liv'd forescore and ten years in a Wilderness,
 and during so long a time he never convers'd
 with Men, nor knew any of the World's in-
 trigues, He made himself altogether an Ali-
 en to it, yet the World remembers him still
 and honours his memory too; whereas all
 those great Persons, I but now mention'd,
 that made it their chief business to know, and
 to be known to the World, are now clearly
 forgotten; so that I may very well compare
 it to a covetous and forgetful Host, who if he

Perijt me-
 moria co-
 rum cuai
 sonitu.
Psal. 9. 8.
Job. 20. 8.
Psal. 1. 4.

sees his old Acquaintance pass by his Inn in a poor condition, He takes no notice of him, and if the old Cavalier should repine at his strangeness to him, and tell him that he was formerly a very good Customer to his house, his reply will be, that he believes so, but so many comes that way, that he does not take notice of all; such an Inn-keeper must be dealt with, as *St. Paul*, and others of the same Spirit, dealt with the World, We must use him ill, and take no notice of him, but pass by him without giving him so much as a bare salute, this is the only way to oblige him to remember us, and make him speak of us too, very often, tho' We should be in another Country, or perhaps rotten in our graves.

The World was never better set forth in it's own colours, then by a certain learned Author who tells me, that it seems to the eye noble, goodly, fair, friendly, free, and gorgeous; but when it comes to the proof, We finde it's qualitys quite contrary, and are experimentally convinc'd, that it is a meer shadow, a perfect smoake, and a fine Image of plaister-work, that is full of old rags and patches within side. And this makes *St. Augustine* cry out, O most miserable and deceitful World! Thy grief is true, but thy delight is false; thy sorrow is certain, but thy pleasures are much of thy own nature, fading, failing,

Aug. 13.
Medit.

ailing, vain, and altogether uncertain : Thy pains are permanent, but thy repose false, & transitory : Thy toils are intollerable, & thy rewards are most contemptable : Thy promises are great and Princely, but thy payments are beggarly : Thy miseries are void of consolation, and thy happiness is mingled with all kinde of misery.

A man will easily discover the manifold miseries of the World, if he stands above it, or far off from it, even as a mist is better seen at a distance, then close by it ; It's therefore that virtuous and godly men have an absolute abhorrence of it, because that in their eminent Station, they have a full prospect of all its vanities ; but whosoever has any commerce with it, the first entertainment he is to expect, is to be led blindfold with the prosperity thereof, that he may not see the misery of his own condition, nor the way to better himself ; & in this case the world deals with his silly followers, even as the Raven does with the poor innocent Sheep, the first thing he does before he tramples on his back, is, to strike out his eyes, that he may not see the way to escape his tyranny.

This is exactly the world's practise ; no sooner has he bereft his poor & wretched Citizen of his Spiritual Sight, and put him in that distress'd condition, that he knows not how

Matth. 4.

to judge between good and evil, vanity and
 verity, true and false pleasures, but he works
 him asleep, bindes him sweetly, and deceives
 him pleasantly, torments him in great peace
 and rest; gives him a Proud Spirit, which
 shall place him upon the Pinnacle of greedy
 Ambition, and thence shews him all his allu-
 ring dignities, and charming Preferments. The
 Worlds projects do not end thus, He has his
 deceitful Merchants, that when they make
 sale of their Cloth and other goods, shew the
 first and last part of them, but will not admit
 the buyer to view, search and see thoroughly,
 lest he should discover the cheat. He has se-
 veral hundreds of false Prophets at his com-
 mand to flatter, and divert him, (as they did
 Reg. 22. *Achab*) from hearing *Michael's* counsel, or ta-
 king any notice of the torments of his Con-
 science, that tells him of the dangerous state
 of his deluded Soul. He has a thousand lye and
 cunning fishers that will lay pleasant baits to
 draw him into further mischief. He has a
 thousand times more Strumpets of *Babylon* at
 his pleasure then *Solomon* had of Queens and
 Concubines, and these he employs to present
 him provoking liquours out of their golden
 Cups. But alas! 'tis a draught of deadly poi-
 son to their Souls. He has at every door of
 his enchanted Pallace, an alluring *Faël* to en-
 tice him to take off his fatal delights and plea-
 sures;

Reg. 22.

Apoc. 17.

Jud. 4.

377
fures ; each of them having their hammer &
nails, to drive through his brains when he is
in a fast sleep. He has also a flattering *Jotham* in 2. Reg. 1.
every corner ready to embrace him with one
arm, and murder him with the other, and a
false *Judas* likewise, to give him a kiss, & be- *Matth. 24.*
tray him at the same time to such enemies, as
will take delight to torment him. O my Soul !
let us fly with all speed from so perfidious,
so pernicious, and so dangerous an Enemy. for 70. 21.
if We should love him, he will hate us, if we
should put our confidence in him, he will cer-
tainly deceive us : If we should serve him, he
will afflict us : if we should honour him, he
will debase us : if we should be of his faction,
he will undoubtedly damn us : *In fine*, if We
should be so enamour'd with the World, as to
love, and adore it more then God himself, &
should we make our selves his absolute slaves
to be the more in his favour, he will certain-
ly prove another *Nabal* to us at the sag-end
of our mortal life, and give us the same an-
swer, and the same entertainment as he gave
to *David*, and to his Servants, that is, to send 1 Reg. 25.
us into the next world with a surly kick for
all our pains taken in his Service, and with a
who is *David*, or who is the Son of *Jesse*,
that I should know him. Let us therefore my
Soul ! take notice of *David's* advice to all mor-
tals, and look upon the World hereafter

*Pfal. 4.
Matth. 3.
Grego. hom
sin Evang.*

not only as a lyer, but a meer Impostor, let us then fly from all it's pleasures and treasures, and principally, because thou hast O Lord, call'd them thorns, as indeed they are; for even as a Man when he is cast naked among thorns, can't chuse but have his body rent, and torn, and made bloody: So any worldly mans Soul harra's'd with the manifold cares and thoughts of heaping up wealth, must be strangely perplex'd with the restless pricking of the same, neither can she be free from mortal wounds, having so many strong temptations and pressing allurements to bring her to Sin. We have a vulgar story whose moral part shews that Riches cannot be possess'd without anxiety and great care, A certain man of a mecanick calling, having nothing to support himself and family but what he purchas'd by his honest labour, liv'd notwithstanding very merrily; and urter'd daily so many pleasant strains, as evidently were the products of a minde not only easy, & contented, but void of all tormenting care. This being observ'd by an Usurer, (a dayly witness of his poor but happy life) that was not a little amaz'd to see him so necessitous, and withal so merry; he resolv'd to try, whether money would allay, or increase his mirth. And thereupon convey'd a hundred pound into his homely habitation, really thinking, that Sum would

would augment the poor mans mirth to excess; but the conclusion was directly opposite to his expectation, the man quits his business, is employ'd in counting his new-found treasure; he sung no more that day, nor did the night give him any rest, only the opportunity to muse more deliberately how he should dispose of his Cash, a thousand projects present themselves: either to enlarge his shop, or to take a whole house and to improve his wealth by letting of lodgings; now he was for purchasing a spot of ground to build upon, and immediately for putting it to interest in order to prefer his Children; in the morning he returns to his usual business, but 'twas so heavily and with so dejected a countenance, that his neighbours admir'd at the sudden change of the man, and ask'd him what he ail'd, and what the cause might be that interrupted them the hearing his delightful and merry voice that morning above all others: among the rest the Usurer came to see him, & hearing what moan his neighbours made for his so sudden melancholiness, he beg'd their excuse expressing himself sorry that the man had lost his mirth, that was so recreative and pleasant to them, demanding withal his bag of money, which he left there the day before; what said the poor man, does that treasure belong to you? why then take it in Gods name, for

for had it stay'd longer with me, I should certainly have run mad: No sooner was he quit of his Mammon, but he clear'd his brows, tun'd his voice, and return'd to his business & merry notes.

Eccl. 1, 2, 3, 4- This is an argument that Riches bring trouble and affliction with them, and *Solomon* the wisest of men confirms it; and *St. Paul* avers that where the love of Riches is once settl'd, the peace of God is utterly excluded; and this is a greater loss then our understanding can comprehend; in a word that man who puts his heart in his treasure has a restless Soul, and this is the greatest misfortune incident to mankind. He is like a Clock, (which when winded up) will never leave it's motion till the weights be down, 'tis the same with him, his mind will never be at rest whilst so many cares, and anxietys possess it, which are to it, as weights to a clock that keep it always going; so when others are in their sweet repose, he is breaking his brains contriving how to manage his money to the best advantage.

Exod. 8. Of all the Plagues that God was pleas'd to impose upon the *Egyptians* for their many and grievous sins; that of the flies was most intollerable because they were so cruelly tormented by the very creatures they had ador'd for Gods; I may say the same of worldly men, that of all the Miserys and troubles which

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God lays upon 'em for their offences, this is one of the greatest, to be tormented and grievously perplex'd with the cares even of that thing, which they adore as their God, and in which they place their chiefest felicity: And let them use all their skill to forget these cares, they can't possibly expell them; and this adds much to their great disaster: no, they will assault them in the morning, and shall bear them company all day, neither shall they leave them at night, no, they will enter the bed with 'em, and deprive them of rest, they shall be the subject of their dreams; so that I may well compare them to those unmerciful Tyrants, *Qui nocte nec die non dabunt requiem.* wherewith thou O Lord, dost threaten the wicked by thy prophet, which shall allow them no comfort or ease, either night, or day. *Jer. 16.* This is a very great affliction I confess, and the only reason hereof, is, that thou hast taken away thy peace from so terrene a People, plung'd so extreemly in their pleasures, without the least care of their Souls, or thought of heaven; and therefore have they merited a divorce from thy mercy, and a continuance of their deplorable state even without hopes of thy commiseration. *Quia abstuli pacem a populo isto, dicit Dominus, & misericordiam, & miserationes.* *Jer. 16*

And really (if I give credit to what the Prophet *Esay* says of them) their condition is so bad; that it can't be better express'd then *Eesai. 59.*

tiven by his own words. They put their trust
 in things of nothing says he, and do talk of
 vanities : They conceive labour and bring
 forth iniquity : They break the eggs of Ser-
 pents, and weave the webs of Spiders : He
 that shall eat of their eggs shall dy ; and
 that which is hatched thence shall be a Cocka-
 atrice. Their webs shall not make cloth to co-
 ver them, for that their works are unprofi-
 table : and the work of iniquity is in their
 hands. There's not a word in all this, the
 Prophet's description of the Rich of this
 World, but contains a mystery : by the
 first, that they put their trust in things of no-
 thing, we may very well conceive the va-
 nity of Riches, which if enjoy'd to day, to-
 morrow they may be snatch'd from us, and
 perhaps our lives too, for lucre of them :
 And he who takes them from us, may like-
 wise lose them soon after with the same da-
 mage, if not a greater, I mean his Soul's loss
 for ever. They conceive labour, O what a
 deal of toil do poor worldlings take to heap
 up treasures, how many perilous voiaiges
 to the *East*, and *West-Indies*, how many tedi-
 ous journeys by land, to this and that other
 Fair, how many dangers of being rob'd, and
 of losing their lives too ? Day and night
 they are afraid of Thieves ; nay, they dare
 not trust their own Servants, no, nor their
 Wives,

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Wives, with the keys of their treasures for fear they should rob them of their money; and if any thereof be taken away, O what an angry countenance will he put on! what curses, what Imprecations will he make? What a consternation will the whole Family be in? every one striving to clear himself, will make his earnest Address to the Conjuror; and as he is apt to tell lyes, being so great a familiar with *Lucifer*, he may make the innocent criminal, and the criminal innocent; for with him favour goes by bribing, and he that gives him most, shall have his best word, tho' he were the greatest Knave in the whole Pack: this is the labour, now let us hear th'Iniquity it brings forth, is there not a law pronounc'd to them, which draw iniquity with the ropes of vanity? The same Prophet says that they break the Eggs of Serpents. *Pliny* the naturalist tells us, (and our own experience confirms it,) that the bird which sits upon the eggs of a Serpent, by breaking and hatching them, brings forth a venomous brood that will most certainly be the utter destruction of her self. 'Tis even so with a man that sits (as it were) in brood upon his Riches, and does affect them over-much; they will certainly be the death of his Soul, and in the *interim* will make him a most miserable wretch whilst he lives in this

this World, always in fear of losing them:
 for they are as apt to change Masters, as the
 Spiders web is to be broken with the least
 puff of Wind: this wants no confirmation,
 for the man in the Gospel ratifys it, who
 with excessive care and labour had gather'd
 so vast a quantity of Riches, that he was
 forc'd to pull down his old barns and build
 new to lay them in: and when that was done,
 he bids his Soul enjoy her self, being really
 perswaded he should live splendidly and fare
 sumptuously upon them many years; but his
 Soul was snatch'd that very night from him,
 and all his great preparations were useless to
 him. This inconstancy of Worldly wealth
 occasion'd the said prophet to say, that the
 webs of those weavers shall not make cloth
 to cover them withal, nor shall their works
 be profitable to them, and that none but the
 works of Iniquity should remain in their
 hands: whereby he lets us know that who-
 ever loves, and follows these vanities, shall
 certainly load his Soul with so great a bur-
 then of iniquity, that he will sink into the
 very lowest Hell, where those who had glut-
 ted themselves with the World's pleasures &
 delights shall be grievously tormented, and
 then they will know that their riches were
 thorns indeed, that not only rent their hearts
 in this World, but will wound their Soules
 eternally

ternally in the other. These thoughts are now
 far from their minds, but when their glass is
 spent, & that grim Death appears unto them,
 O how bitter will the remembrance thereof
 be unto those men that have plac'd all their
 happiness in Riches? What a grief was it to
Alexander the great, that had conquer'd most
 part of the World in less then twelve years,
 to see himself seiz'd on by Death, and Sum-
 mon'd to appear before thy most dreadful
 Tribunal, when he desir'd most to live, and
 taste of the joy and delight of all his victories?
 What a heart-breaking will it be to those that
 employ all their time in building of houses,
 purchasing estates, increasing riches, procuring
 dignities, making up matches, laying out vast
 sums to use, when they shall see them-
 selves, even as so many Princes Mules, dis-
 charg'd of their treasure, and turn'd off with
 backs gaul'd into some nasty stable, nay, it
 will be far worse with them, for after their
 long travelling in this World, loaden with
 gold and Silver; which had extreamly gall'd
 their wretched Souls, they shall be disbur-
 thened at the day of death, and sent away
 with their wounded consciences to the dark
 and loathsome Stable of Hell, there to conti-
 nue for an Eternity. O my Saviour? these
 considerations well meditated, are able to
 mollify a heart of Steel, to move any man to

O Mors
 quam a-
 mara est
 memoria
 tua homi-
 ni habenti
 pacem in-
 divitijs su-
 is. *Ecccl. 41.*

a true

a true repentance of his past follies, to breed in him an abhorrence of the world, and of all its vanities, and make him resolve to employ the remainder of his days in thy Service, that art absolutely the best of Masters, and whose rewards to thy faithful Servants are far surpassing the pleasures & treasures of this deluding world, as thou dost exceed the creatures, Eternity, the Time, & the eternal joys of thy heavenly Court, the short and transitory joys and delights of this Land.

S A V I O U R.

HE must be a most perverse and hard hearted man indeed, that will not love me after all the several benefits, and manifold favours which I have confer'd even in this life upon the generality of mankind, which are in a manner nothing to what I have prepar'd for my Elect in the other, for these are so incomprehensibly glorious, that eye has never seen, nor ear has ever heard, neither is man's understanding capable of conceiving their excessive greatness; for I am by nature infinitely good, amiable, and liberal, consequently what I have promis'd, prepar'd, and decreed from all Eternity to bestow upon my Elect, must be no less than my self (objective) as your Divines call it and (*formaliter*) the most

most clear, the most delicious, the most pleasant, the most blessed union, and fruition of my divine Essence for all Eternity. O the Immense, the inestimable, the glorious, the Interminable felicity of a blessed Soul! that shall live and reign with God who is infinite in beauty, in glory, in power, in wisdom, and infinite in all his Attributes, that shall enjoy clearly, and without any interruption his blessed Vision, so unspeakably comfortable, & satisfactory to all her senses, and this too for an Eternity! A God likewise, that is the abundant headspring of all delights, the inexhaustible fountain of all goodness, the most opulent treasury of all riches, pleasures, Joy, Perfection, and of all things desirable, or necessary to compleat her everlasting happiness! This is the essential and principal reward of the Blessed. But besides these, there are other innumerable joys, which I call Secondary rewards, and these are also so great, and so many, that they do absolutely transcend all measure, and number, and wilt thou not O man! love a God, who has lov'd thee *gratis*, and to that excess, as to give thee himself, & all that's in his power. A God that most mercifully lov'd thee, when thou wert in actual rebellion against him; wilt thou not love the Eternal Father who in the excess of his love for thee did not spare his only and dearly be-
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 loved

loved Son, but deliver'd him into the power of
 most cruel Enemies that crucify'd him; & this
 was for thy sins alone, as well as for those of all
 mankind? wilt thou not love him that has by
 the effusion of his most precious blood free'd
 thee from the power, and unspeakable an-
 guishes of Hell, and it's eternal torments, to
 place thee in the most happy company of his
 beloved in glory? wilt thou not love him
 who has chosen thee even before the worlds
 Creation, who has call'd thee by his Grace,
 and has predestinated thee in Christ from all
 Eternity? wilt thou not love me who am the
 only Son of God, in whose Faith, and Grace
 thou liv'st, who has lov'd thee, who has suf-
 fer'd for thee, who has call'd thee to his Ser-
 vice, who has redeem'd thee from the inol-
 lerable burthen of the Old Law, from the
 damnable yoke of Sin, and from the everlast-
 ing thralldom of Hell. O man! Wilt thou
 not love me who am so fervent a lover as to
 purchase thy lost Soul, not with the Worlds
 contemptible Coin, Gold or Silver, but with
 the most precious and Sacred blood of my
 whole body. Wilt thou not love me who am
 thy Creator, thy Saviour, and Judge, and
 who was in mercy pleas'd to become thy
 Brother and Advocate too; nay, I am so
 much in love with thee, that the day before
 I departed the world, I bequeath'd unto thee
 my

my most precious body and blood to feed thy
 soul, as a perpetual monument of my tender
 affection to all mankind: *In fine*, wilt thou not
 love me, who besides the aforesaid Mercys,
 Benefits and Blessings, have given thee so com-
 passionate, and so potent a Mediatrix in Hea-
 ven, as is my most dear and Superexcellent
 Mother; Saluted before my conception in
 these very words by my Angel; *Hail Mary Ave gratia*
full of Grace, the Lord is with thee, Blessed art plena.
thou among Women, Blessed is the fruit of thy Luc. 1. 28.
 Womb. Since I the Essential truth do affirm
 this, they must be impertinent and repro-
 bably Wicked, who deny her that Special
 Privilege.

Thou shouldst love as much the Holy Ghost,
 for by his Wisdom thou wert Created, and
 by his Providence thou wert govern'd, in so
 much, that thou can'st not produce one meri-
 torious act without his divine Inspiration, or
 actual motion. Therefore 'tis his gracious
 goodness which gives thee the Will, and the
 Power to perform any good thing, 'tis He that
 is pleas'd to inhabit, illustrate, and inflame
 thy heart with an ardent desire of thy eternal
 Salvation. In a word, thy Obligation to love
 and honour the most glorious Trinity, is the
 very same, as thou hast to each Sacred Person
 therein contain'd; It being the sole Source
 and cause of thy eternal Happiness. For what

the Father, the Son, and the Holy Ghost have done, the very same thing has the Blessed Trinity done, being but one & the same God in those three distinct persons.

O Man ! shall not all these powerful motives replenish thy Soul with divine love, even as the Dew of Heaven doth fill the Vegetives with vivifying juice, or shall not this make my grace shine in thy Soul, as *Dauids* burning Lamps of affection, which no terrene waters could ever extinguish ! I say in thy Soul, that it may disperse those filthy vapours of carnal affections, which have in a manner lul'd her into a Lethargy ; And as thou wert created to enjoy the fellowship of Angels, let these demonstrations of all my Favours to mankind in general, and to thee in particular, kindle such a fire of divine love in thy Soul, as when she departs thy body, she may ascend to Heaven in it's aspiring flames. Hast thou not heard what I say in the Gospel to thee, and to all men ; that ye should not rely upon them ye call Father on Earth ; for you have but one only Father, who is in Heaven, and is really so in a far more eminent degree, then is either Carnal, or Spiritual Father whatever : For from him thou didst receive thy Soul by his immediate creation ; and whatever advantage thou hast of nature, from thy Parents, or from the Concurrence of any celestial and second

Mat 63.5.

Nolite vocare vobis Patrem super terram, unus est enim Pater vester in caelis. Mat. 23.

second causes, thou receivedst the same eminent-
ly from Him, who is the Principal Authour
of all things, (Sin only excepted.) Thy Phi-
losophers confirm this, for they tell thee that
every prime and Original cause does influ-
ence the effect more then any second cause
whatever.

If thou by all Laws, Natural, Divine, and
Positive art strictly commanded to love, re-
verence, honour and obey with all submission
thy carnal Parents, how much more oughtest
thou to love, honour, adore and obey thy
Heavenly Father, who is the Original of all
Paternitys, as well in Heaven, as on Earth,
and from whom all causes have their action,
their motion, and their Fecundity. The re-
missness and frequent failings of all mortals in
this their incumbent duty, gave me occasion
to make this sorrowful complaint; the Son
does hear his Father, and the Servant does
both fear and obey his Lord, and Master; If I
be then the Father of mankind, where's their
love, their respect, and obedience to me?
And if I be their chief Lord, and Master,
where's their fear and dread of displeasing
me, and transgressing my commandments?
My Apostle seems to admire, so great a neg-
lect; we have had says he, for our Tutors
Fathers of the Flesh, and to those We have
paid all submission and reverence; and shall

Omnis
causa pri-
ma plus
influit
quam
quæcun-
que causa
secunda.
Arist.
Ex quo
omnis pa-
ternitas
in Cælis &
in terra
nominatur
Ephes.
3. 15.

Malac. 1. 6.

Hebr. 12. 9.

Levit. 20. 9

not We give a far greater respect to our Father in Heaven, by whom, and from whom, We have our being, and preservation? If even the very Heathens accounted it a most abominable crime in Children not to obey their Parents, or to despise them, and not regard their commands, and counsels, and if in the old Law I have order'd all contumacious, rebellious, and Avaritious Children to be even ston'd to death without any further Process, how much more nefarious a crime it is, to be refractory to the omnipotent God and Father, and to be so great, and so cruel a rebell to him, as to crucify him every moment in his dearly beloved Son? This is so heinous an offence that I can't but resent it, and say by my Prophet, will a man rob God of his honour, and of all his Prerogatives; this is the common injury which the generality of mankind has done unto me, for they have indeed rob'd me, even the whole generation of them.

Esa. 1. 2.
3. 4. 23. &c.

Hear, O Heavens, and give ear, O Earth: I have nourish'd & brought up Children, & they have rebell'd against me. The Ox knows his owner, and the Ass his Masters crib: But *Israel* does not know me, neither does my People consider me. Ah! Sinful nation that they are, a people laden with iniquity, a seed of evil doers, Children that are corrupted

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rupted themselves, and greater corrupters of others; they have all forsaken the Lord, they have all provok'd the holy one of *Israel* unto Anger. Their Princes are rebellious, and the companions of Thieves: Every one loves gifts, and follows after rewards; they judge not the Fatherless, nor does the cause of the Widdow come unto them. But I will ease me of my Adversarys, and revenge me of mine Enemies; then shall come the utter destruction, and ruine of all Transgressors, and Sinners; and they that have forsaken me to follow the World and it's unlawful pleasures, shall be wholly consum'd. They shall be as an Oak whose leaf fades, and as a garden that *Psal. 20, 9.* has no water; They shall be as Tow and Fire; and shall both burn together, and none shall be able to quench their flames, & to fulfil the words of my Prophet, I shall make them as a fiery oven in the time of my Anger; I shall swallow them up in my wrath, and the fire shall devour them.

A Check to M A N.

O Ungrateful man! hast thou not justly *Gen. 2. 7.* deserv'd these dreadful effects of my heavy indignation and Wrath? for in the very *exordium* of the World I created thee to my own Image and likeness; I have instru-
C c 4 cted

ded thee in the Law of nature which thou
 wert to observe, and to regulate thy actions
 by the dictates and Maxims thereof. I have
 also printed the dictamen of Reason in thy
 Soul, that thou might'st thereby discern be-
 twixt good and evil, truth and falshood, the
 Creature and thy Creator: But thou ingrate-
 ful Wretch, and most unworthy of such extra-
 ordinary favours, hast from the very begin-
 ning shaken off my Yoak, broke my Chains,
 and hast declar'd openly that thou wouldst
 no longer live submissive to my decrees, no
 longer obey my Commands, neither wouldst
 thou serve so good and so bountifull a Master,
 but be a Tenant at will, to embrace whate-
 ver was most pleasant to thy brutish passions,
 and most charming to thy rebellious inclina-
 tions; wherein thou hast transgress'd the a-
 greement that had pass'd betwixt us, broken
 the Contract, violated the Law, and hast
 cancel'd thy bonds wherewith thou hadst
 bound thy self; and thy Descendents to the
 World's end, to live upright, faithful, and
 obedient to my Will, and to my Commands
 for ever: And what was it that engag'd thee
 to incur the guilt of so horrid a crime? the
 fear only of displeasing thy silly Wife, O in-
 gratitude never to be paralell'd! What, must
 a foolish and phantastical creature be honor'd
 and obey'd? rather then I, who am thy Om-
 nipotent

n̄potent God, and Creator. I produc'd thee
 with (*a faciamus* only) out of the bowels of
 the Earth, to make thee happy for an Eterni-
 ty with the perpetual fruition and vision of
 my divine Essence ; but thou hast perfer'd
 before so immense and unspeakable a blessing,
 a created Good, vile in it's self, tho' plea-
 sant to the eye, and sweet to the taste, and
 what was it ? 'Tis an eternal shame, and an
 infinite disgrace for all mankind to hear it
 mention'd ; 'twas no less, then to *postpone* me,
 the Fountain of life, and all my Glory, for a
 Trifle, an Apple. Heavens are you not asto-
 nish'd ! that a reasonable man should make so
 unreasonable and silly a choice. Thy incum-
 bent duty, and indispensable obligation was
 to adhere unto me all thy life, and to place all
 thy happiness in me, who am, and ought to
 be, thy first and last end ; but thou instead
 thereof, hast scatter'd thy affections amongst
 vain, frail and transitory things, and to com-
 plet thy misfortune, thou hast plung'd thy
 self into many several, and most abominable
 idolatries. I gave thee express orders, to deal
 with thy Neighbour as thou wouldst thy self
 be dealt with, and to do him no more injury
 then to thy self ; yet thou hast done the con-
 trary a thousand times, and hast been refra-
 ctory to that, as well as to all the rest of my
 commands. And alas ! 'tis too common a
 distemper

distemper with all mortals, for they deceive one another in weight, measure, rule, signs, words, and tokens. I have commanded thee to practise those famous precepts of the Decalogue, which are binding as well by the Law of Nature, as by the very dictates of natural reason, and thou hast transgressed them all without the least Scruple, or remorse of conscience, so that thou hast corrupted thy Soul in all thy ways, and hast made thy self abominable by thy manifold iniquitys, by thy hatred, by thy thieving, by thy high-way robbing, thy extortion, and oppression of the poor; thou mak'st nothing of murdering thy Neighbours, & depriving them as well of their worldly substance, as of their reputation, and good name; Adultery, and even Sins against nature, are no more with thee, then venial Sins; so that being by thy Creation the best, and the most noble of all animals; thou hast made thy self a Beast, and more vile then the worst of Brutes, by submitting thy self wholly to the most unruly passions of thy Sensualitys, & lustful desires. *In fine*, all Creatures cry out against thee for revenge of so many, and such great injuries, which thou hast done to thy Creator.

And now, O Lord, I beseech thee, have mercy upon me, and forgive me all my sins, and give me grace to keep thy commandments, and to love thee with all my heart, mind, and strength, and my Neighbour as myself. Amen.

A Check to the Christian M A N.

AND thou, O Christian Man ! hast more dishonour'd me, then even the very Pagans, and Infidels. I told the Jews a while before my Passion, that had I not come my self, and spoke to them, their Sins would not have been altogether so greivous. How much more reason have I to say the same to thee, ungrateful, and disobedient Christian ? I have my self instructed thee, (or to speak more properly) the Primitive Church in it's very Infancy, and left my Apostles also, to teach and confirm them in my Precepts, and Evangelical Counsels, which they firmly believ'd, and faithfully observ'd for several years, but especially during the time of their greatest troubles, and greivous persecutions, wherein Millions of thousands of 'em have suffer'd death couragiously rather then deny their Faith, and have wrought so many, and such stupendious Miracles that many more Souls were converted by them, then had been by all the Preachings & Instructions of either th' Apostles, or their Disciples ; so that in a very short time all the Potentates, Sublimitys, and Dignitys of the World, all the Subtilitys of Philosophers, all the magick Arts, and illusions of Wizards and Witches, all
the

the power of mankind, and their Earthly Kingdoms, were wholly subdu'd and brought under my obedience. But alas ! soon after I had confer'd the Blessing of a profound Peace upon my Church, and had utterly destroy'd all her Enemys, and heap'd upon her Honours, Riches, Dignitys, and all prosperity imaginable, and that her glory shin'd through all the World, her devotion began to diminish, her Charity to grow cold, and she made of those very Ornaments, which were given her by me to set forth the lustre of her glory and the greatness of my renown, the subject of her Pride and Vanity : and her Clergy too, have chang'd that which ought to be spiritual, and only for the maintenance of the poor, into their own temporal Emoluments, and have spent it to entertain their carnal Friends and Relations, and to increase their own Ambition and Lust ; so that the wonderful beauty of her grace, the splendor of her exquisit virtues, the glory of her heavenly wisdom, the excellent gifts of the Holy Ghost, the luster of the eight Beatitudes, of the twelve Fruits, and the rest of the manifold graces and favours which I confer'd upon her, in order to make her an accomplish'd Spouse to my self, is in a manner totally decay'd in her, and is her self so much alter'd from what she was in her Primitive time,

that

that of a powerful Queen which had formerly the whole Universe at her command, without any Adversarys to disturb her, she is become a poor handmaid disrob'd by her Enemy's, and by them confin'd to live in one small corner of the Earth; neither is she there free from persecutions and troubles, but laments both day and night the sinful and ruinous state of her incorrigible and rebellious Children. Have I not great reason then to bewail her condition, and say, Alas ! how is the gold become dim ! How is the most fine gold chang'd ! the stones of the Sanctuary are cast out into the streets. The precious Sons of Zion comparable to fine gold, how are they esteem'd as earthen pitchers. They that did feed delicately, are now even hunger-starv'd, and they that were brought up in Scarlet do embrace the dunghills. Her *Nazarites* were purer then snow, they were whiter then milk, and even more glorious than the most glistering Rubys, for their Souls were adorn'd with grace, which gave them a far greater lustre then the most polish'd Saphires : But alas ! now their visage is blacker then a coal ; they are not known in the streets : their skin cleaves to their bones : nay 'tis wither'd, and become as dry, and as black as a rotten stick. Thou O Christian People ! hast with thy iniquitys ; brought all these distasters & horrid

Quomodo
obscu-
raturum
est aurum
muratus
est color
optimus
&c.
Lament.
Jere. 4. 1.

horrid confusions upon my Church; thou art the fatal cause of all her deformity; thou art the unfortunate instrument of all her dejections, oppressions and slaveries; thou art likewise the sole promoter, and Actor of thine own temporal, and eternal calamities; and therefore the punishment of thy iniquity shall be far greater then that which I have inflicted upon *Sodom* and *Gomorrhah*; for all their abominations and crimes, (tho' extraordinary great) were nothing so heinous in my sight as are thy Sins; neither are the unbelieving Nations so wicked and viciously given as are many thousands of Christians in this wicked Age; So that, the Infidels who were so much enamour'd with the Christians of the Primitive Church (by reason of their unspotted life, godly behaviour, and pious conversation,) that thousands of them forsook their Idolatrys to embrace my Faith; had they known, and seen their sordid, their wicked, their Scandalous life and conversation,) in these latter corrupt centurys (tho' they were ne're so much inclin'd to be of the same belief) they would neither be of their profession, nor would they so much as converse with so Scandalous a generation, for they live, as if they were under no Law, and do Sin even against the Law of Nature; where as the Heathens have a veneration for mode-
sty

by and honesty, and for all other moral virtues, which are now adays totally neglected by Christians, nay, they are so much averse'd from them, that the description which my Prophet *Ezekiel* gives of the Synagogues, abominations and villanys, may be very well appli'd to their enormous crimes & offences.

This general dissolution, and sinful liberty of Christians gave occasion to several virtuous and zealous men to shed many bitter tears; and induc'd them to believe that the generality of Christians had conspir'd even with all the Devils of Hell to dishonour, and despise me, and that so publicly, and with so much impudence, that even the very Heathens abhor their impietys, and are opinionated that God has forsaken, and deliver'd them up into their power to chastise them for their abominations, and wickedness, even as the People of *Israel* were expos'd to the rage and fury of *Nebuzardan* cheif Commander of the King of *Babylon's* Army; He himself tells *Jeremy*, that he had his commission from me to destroy them. The Lord thy God says *Jerem. 40. 2.* he, has pronounc'd this evil upon this place, and all it's Inhabitants, and now the Lord has brought it upon them, and has done according as he has said: because they have *Psal. 218.* sinn'd against the Lord, and have not obey'd his voice. The Prophet Royal is no less dreadful

ful in his description of my Anger against the Wicked; thy hands says he, shall finde out thy enemies; thy right hand shall finde out those that hate thee, Thou shalt make them as a fiery oven in the time of thine Anger: The Lord shall swallow them up in his Wrath, and the fire shall devour them. Their fruit shalt thou destroy from the Earth, and their Seed from among the Children of men; for they intended evil against thee; they imagin'd a mischievous device, which they are not able to perform. Nay holy *Job* says, that the wicked in the fulness of their sufficiency shall be in straits; that every hand of the wicked shall come upon them; that when the wicked is about to fill his belly, God shall cast the fury of his wrath upon him, and it shall come upon him while he is eating. The Heaven shall reveal his iniquity, and the Earth shall rise up against him: the increase of his house shall depart, and his goods shall flow away in the day of his Wrath: this is says he, the portion of a wicked man from God, and the Inheritance appointed unto him by God.

Thou wilt tell me perhaps, that Christians would not be so very prone to vice and wickedness, but that their Rulers and Superiours do spur them on by their ill examples; and that I am rather to be blam'd, because I had committed

Job. 20, 22.



committed my Flock to such mercenaries, & ravenous Wolves, who could not be ignorant of what might follow in so scandalous a government, and chiefly for that I have said, according as the Judge is, so the people will be, and that such will be the Inhabitants of the City, as are the Magistrates; That the Pastors and Rulers, which I have set over my Flock have acted rather like Tygers then Pastours to them: for the whole generality of Christians are so misled by them, that they fix their affections only upon such terene objects, as are most pleasing to their criminal inclinations. But what is thy intention by making this objection? Wouldst thou indeed make me the Authour of thy Wickedness? That is not possible, for thou know'st that I am just in all my ways, & holy in all my Works. Thou canst not be ignorant, but that my choosing such scandalous Pastors is an evident sign of my anger against the People, nay, thou hast heard me say by one of my Prophets, I will give thee a King in my anger, and Rulers in my indignation; and by another, I will give Children to be their Princes, and Babes shall rule over them; And the People shall be oppress'd one by another, and every one by his Neighbour: The Child shall behave himself proudly against the Ancient, and the base against the honourable. Nay, I will make the Hypocrite to reign for the sins of

Dabo Regem in furore meo & Principes in indignatione mea.

Os. 13. 11. Esa. 3. 4.

Job. 34. 30.

Prov. 1. 26.

the People. By this thou maist infer, that if I withdraw the assistance of my grace from the wicked, the fault is their own, and not mine, for I am always ready to comply with Sinners, when they answer my expectation, and call; otherwise I will laugh at their calamity, and mock when their fear shall come. As for those Superiors and Rulers that do by their ill examples bring their Inferiours and Subjects to utter destruction and loss of their Souls, I will certainly require them at their hands, and they shall answer to me Soul for Soul; for tho' I make use of them in this life to chastise my Flock, yet after all, I shall condemn them to Hell, even as a compassionate Father does cast the rod into the fire after he has whip'd his dearly belov'd Child therewith.

Exec. 3. 17.

A Check to the Religious Man.

ANd thou O religious Man! (in naming thee I mean all those of thy profession) whom I have chosen amongst all nations to be a peculiar People to my self, to adhere unto me alone in all sincerity, to love me with all thy heart, and to serve me with all the purity, perfection, and fervour imaginable. Wilt thou also be of the number of those ungrateful Christians that combine with the World to persecute me? hast thou not de-

clar'd

declar'd thy self a mortal Enemy to it as well
 by thy Solemn vows, as by thy Baptismal
 protestation? The three fatal Armies the
 World brings into the field to fight poor
 Souls, and worst them too (if they can) are
 the concupiscence of the Flesh, concupiscence
 of the Eyes, and Pride of Life; to these three
 thou hast declar'd thy self an implacable E-
 nemy; by thy vow of Chastity thou hast
 depress'd, or at least hast sworn to destroy
 the concupiscence of the flesh; by thy vow
 of Poverty thou hast utterly renounc'd the
 concupiscence of the Eyes, and by thy vow
 of Obedience thou hast made thy self an abso-
 lute stranger, and a profess'd Enemy to the
 Pride of Life; And besides, thou hast so-
 lemnly in the presence of God and his An-
 gels protested to renounce all proper love, as
 the only offspring, and fatal source of all
 manner of vice. I call proper love that where-
 by a rational creature loves himself in him-
 self, and another for his own advantage, ho-
 nour, and pleasure, without any reference
 to God, or his last end. This is a monstrous
 crime, and a Soul-killing sin: but the only
 way to destroy it, is to love thy self, and all
 things whatsoever, purely in God, and for
 God alone; and to love God sincerely for
 himself more than all; by so doing thou
 shalt reign with God in his eternal felicity:
 but if thou dost really aim at so glorious a
 conquest

In quest of thy self, thou must make use of the
 means to attain it, which are poverty, fruga-
 lity, mortification, penance, Fasting, and
 humiliation, thou must joyfully suffer derisi-
 on, injurys, tribulation, persecution, Adver-
 sity, Infirmitys, Subjection, and all things
 that are able to debase, and depress thy old
 deprav'd man. This is the only way to con-
 form thy self to me, who have suffer'd all
 that's here rehears'd, & more too for thy love;
 this is the way also to destroy thy proper
 love, and to become a proficient in all sorts
 of virtue, in humility, patience, meekness,
 sobriety, and Chastity, in the love of God,
 and that of thy Neighbour, in penance, in-
 teriour peace, and in all the gifts and fruits
 of the Holy Ghost. *In fine*, there's nothing
 contributes more to the utter destruction of
 that curs'd and proper love, then the conti-
 nual mortification of thy sinful appetite and
 passions, and the powerful hatred of thy self;
 for he that hates his life in this World,
 shall keep it to life Eternal. The perfect ab-
 negation of thy self together with the lively
 and cruciform imitation of me, is a most ex-
 quisit and powerful means to expel it entire-
 ly from thy heart. If any man will come after
 me, let him deny himself, and take up his
 Cross daily, and follow me, for the Kingdom
 of Heaven suffers violence, and the violent
 take it by force. If thou wilt but learn to love
 thy

Jo. 12. 15.

Luc. 11. 23.

Mat. 11. 12

thy self thus in God, thou wilt be truly
learn'd and wise; but Alas! the folly and
perverseness of men is so great that they will
not study this holy science, they neglect this
heavenly lesson, and trifle away their time in
riding, or discoursing of terrene, sordid,
and impertinent matters contrary to this
good advice of the Wise, think always of *Eccle. 3.*
those things which God has commanded thee.

O Religious Man! hadst thou imploy'd
thy time faithfully in the serious considerati-
on of thy incumbent duty to God, and of thy
main obligation to quit thy self intirely of
that private and proper love, which prevents
thy increase in virtue, and which is also the
fatal source of all disasters and crosses inci-
dent to thee in this World, thou wouldst cer-
tainly enjoy plenty of ease and comfort in
thy own mind; and thy Soul would swim
in the pleasant waters of my Grace; thou
wouldst also secure thy self from the eternal
torments of Hell, and purchase a most glori-
ous Crown in Heaven. Moreover thou must
know that a Religious life, is a state of per-
fection, and not to go forward therein is to
go backward, which is the utter perdition *Non pro-*
of thy Soul; nay, the Holy Fathers are of *gredi, re-*
gredi est.
opinion that it is the highway to sempiter-
nal damnation. Now lay thy hand to thy
breast, and examine what progress thou hast
made in this School of virtue; if after so ma-

ny years in Religion, thou dost find thy self
Psa. 26. 12. as prone to Pride, to Vanity, to Anger, to
 as thou wert before thy entering into it,
 where's thy glory? where's the fruit of all
 thy labours? where's the faithful perfor-
 mance of thy Vows? Does not iniquity bely
 it self, thinking thou art a Religious man,
 when indeed thou art none at all; thou only
 hast the name of one. Thou appearest to be
 living, but really thou art dead; Thy heart
 is divided, and the World has the greater
 share thereof; but what will follow? thou
 shalt undoubtedly perish, unless thou dost a-
 mend thy life. I know thy works, that thou
 art neither cold, nor hot: I would thou wert
 cold or hot, but because thou art lukewarm,
 and neither cold, nor hot, I will spew thee
 out of my mouth: And because thou sayst,
 I am rich, and increas'd with goods, and have
 need of nothing; and knowest not that thou
 art wretched, and miserable, poor, and blind,
 and naked. Such men do commonly think
 themselves to be upon very good terms with
 God, and therefore are cock-sure of heaven;
 but alas! in the hour of Death they shall
 find themselves grossly mistaken.

Pro. 29. 20. 'Tis a crime of the deepest die in a Chri-
Ibid. 21. stian, but 'tis much more abominable in a
 Religious Person, to be incessantly prating,
 and uttering words at random; it's there-
 fore

fore the wise man says ; seest thou a man
 that is hasty in his words, there's no more
 hope of his correction then of a Fool's, he
 says in another place, whosoever keeps his
 mouth and his tongue, keeps his Soul from
 troubles. But *St. James* is more plain in the
 case, for he says, if any man among you seem *Jac. i. 26.*
 to be Religious, and bridles not his tongue,
 but deceives his own heart, this man's Reli-
 gion is vain. 'Tis not the habit that makes
 the monk, neither is it the transporting of
 thy Body out of the World into a Monaste-
 ry, that makes thee Religious, as it is not thy
 being in the World, that makes thee a world-
 ling ; 'Tis the heart that does it, if that be
 fix'd upon God alone, thou art a perfect reli-
 gious man, but if thy affections be settled up-
 on terrene and transitory objects, thou canst
 lay no claim to the title of Religious, nor to
 the least share of God's glory. Another
 touchstone whereby thou mayst easily know
 whether thou art really a Religious Man, or *Jo. 13. 35.*
 not, is, if thou beest in Charity with all the
 World, by this shall all men know that ye
 are my disciples, if ye have love one to a-
 nother : Moreover this is my precept, and it
 alone, is enough to work thy Salvation, if *Rom. 13.*
 punctually observ'd, because that all other *Pet. 4.*
 Precepts are virtually contain'd therein :
 It's therefore *St. Paul* says, whoever loves *Eph. 5. 13.*
 his Neighbour, fulfils the law, and my su-
 preme

preme Vicar on Earth exhorts all mortals to have a mutual love one for th' other, because Charity covers a multitude of Sins, And the same *S. Paul* after his return from his sweet and mysterious conference with God in the third Heaven, says, be ye therefore followers of God, as dear Children, and walk in love, as Christ also lov'd us, and has given himself for us, an offering, and a Sacrifice to God as a sweet smelling Saviour; so ye ought to expose your lives for your Brethren. And *St. Jerome* in his Monastical Rule, says, that Charity revives a man in God; she alone compleats the Religious man, and the Monk too; without her Monasterys are Hells upon Earth, and th' Inhabitants are Devils, but with her, they are Paradises, and the Dwellers are all Angels.

By the Premises thou mayst see that Fraternal Charity is the fundamental Virtue of a Religious state, and of Christianity too; but alas! if I judge of thy Charity, by thy behaviour to thy Christian & Religious Brethren, I shall find thee altogether an Alien to it; for 'tis said in Scripture, tho' I speak with the tongues of Men and Angels, and have not Charity, I am become as sounding Brass, or a tinkling Symbal. And tho' I have the gift of Prophecy, and understand all mysteries, and all knowledge; and tho' I have all Faith, so as to remove Mountains, and have no Charity, I am

St. Jerome
in his Mo-
nastical
Rule.

1 Cor. 13.
1, 2, 3, 4.
&c.

I am nothing. And tho' I bestow all my goods to feed the Poor, and tho' I give my body to be burnt, and have no Charity, it profits nothing. Charity suffers long, and is kind; Charity Envy's not; Charity extols not it self, is not puffed up, does not behave it self unseemly, seeks not her own, is not easily provok'd, thinks not evil, rejoyces not in Iniquity, but rejoyces in the Truth, bears all things, hopes all things, endures all things. This is a rule which St. Paul leaves unto all mortals whereby they may easily conceive whether they be in Charity with all men, or not; And St. James says if one fulfils the whole Law, and yet offends in one point, he is guilty of all. This is thy case O man! if thou hast Charity for all, and withdraws it from one Brother, thou hast none either for God, or for thy Neighbour, no, nor for thy self; for thou art void of Charity in all respects; and as it is impossible thou shouldst be grateful to God without Faith, so it is altogether impossible thou shouldst be pleasing to him whilst thou art not in Charity with thy Christian, or Religious Brother; St. Augustine gives this reason for it; as the Church of God is grounded by Faith, and rais'd by hope; so she receives her perfection, and complement by Charity, alone.

Jacob. 2. 10.

*St. Augu.
Ser. 20. de
verb Dom.*

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A wholesome Advise to all Mankind.

The Con-
clusion.

Baruch. 6. 3

O Man entertain thy self frequently with these Considerations, and with the good Instructions which I have given thee in this Book, for they are sufficient to move the most obstinate, and the most Rebellious of Sinners to a true repentance. Remember, that it is not enough to be well grounded in thy Faith; no, thou must be also well vers'd in the Maxims and practices of a Christian life. Suffer not thy Mind to be corrupted with the fallacys of the World, which will easily deprave as well all thy Actions, as thy whole life. This was the charge which the Prophet gave to the Jews in their Babilonish captivity. You will see, says he, in *Babilon* Idols of Gold and Silver, carri'd upon Mens shoulders, to cause a terrour and respect in their Spectatours, but beware you do not adore them with others. When you shall see multitudes of People coming in great troops from all parts to adore them, say in your heart; O Lord, thou alone art he who ought to be ador'd. I say the same unto thee. O man! Thou wilt see many in the World adoring Idols, that is, Pleasures, Vanitys, Riches, Gold, and Silver, the Flesh, and their Passions; thou wilt see there, that Vice is in great request, and highly honour'd: and that Virtue is de-
press'd,

press'd, nay, 'tis a ridiculous thing in the opinion of Worldlings: Thou wilt hear there such Maxims as were never taught in any University, but that of the Reprobates, whose chief President is the Devil that sits night and day in the chair of pestilence, uttering his infernal dictates, and dispatching his hellish Agents to disperse them in the World; but be thou careful whom thou conversest with, and be more wary in choosing thy Company, then thy victuals, for the worst of this can but annoy thy Body; whereas the worst of that will certainly destroy thy Soul. But to animate thy self against all evil occurrences, let the true Maxims of Christianity be always in thy memory, and let the Eternal Veritys thou hast heard from me in this Treatise be the daily subject of thy serious Meditations, have recourse to them when thou art assaulted with the World's nefarious Allurements, and to the end they may serve as certain Rules for the future conduct of thy life and conversation, peruse them very often, and with the greatest devotion, and attention possible. If thou shalt faithfully observe what I here prescribe unto thee, thou wilt move me to give thee further Instructions in the Second part of this Book. In the mean time the Grace of God shall not be wanting to assist thee in performing thy duty to me, as well as to thy Neighbours in as ample a manner

manner as it is here set down. Thy immediate compliance will contribute largely to the eternal hapiness of thy Soul, and therefore I give thee the same advice that I gave St. *Augustin*, which was a happy beginning to his most happy Conversion. *Tolle, Lege, Perfice.* Take, Read, and practise punctually what thou readest.

Soli Deo honor & gloria.

F I N I S.



